

HV
W824a
1894



HV W824a 1894

60631260R



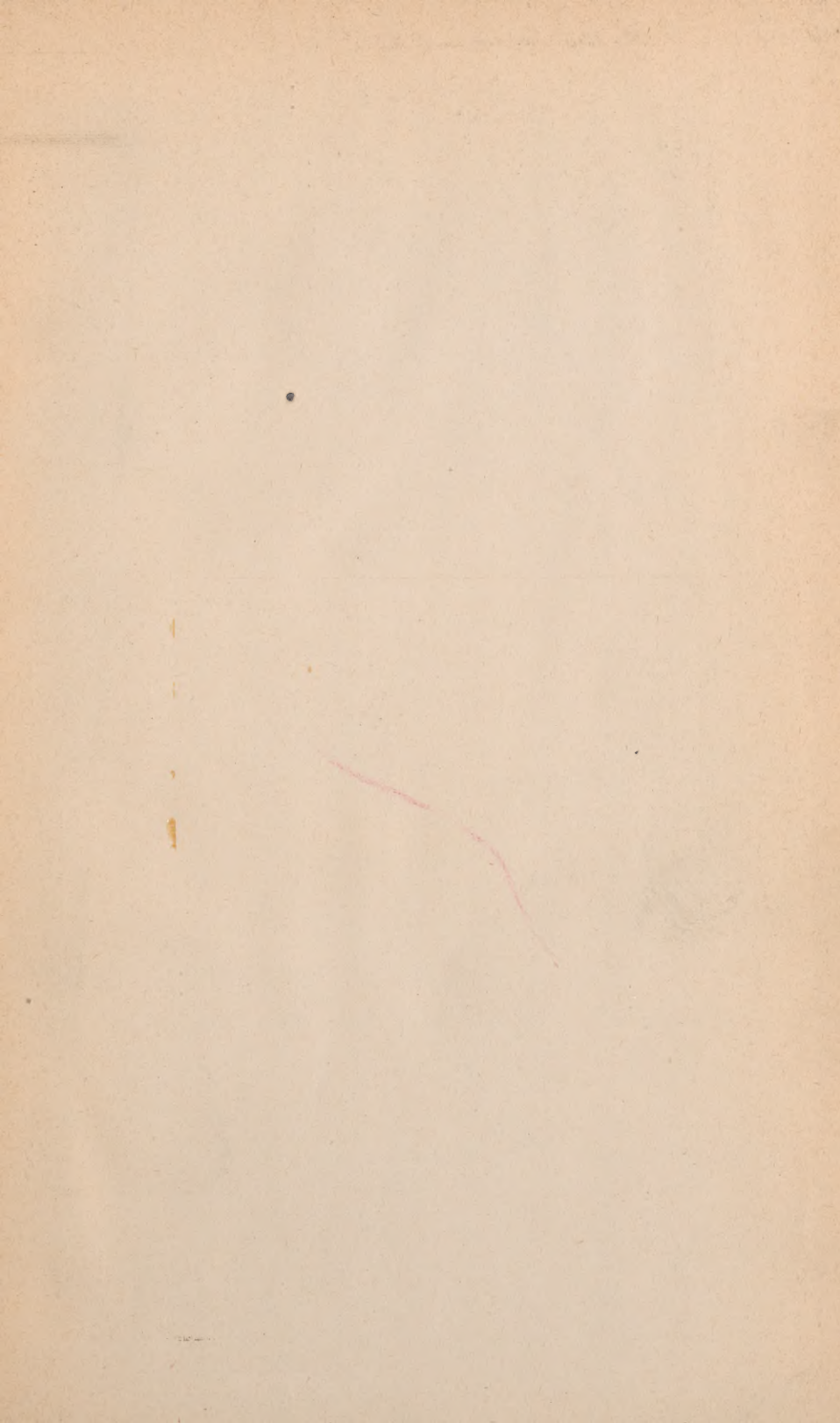
NLM 05019314 6

NATIONAL LIBRARY OF MEDICINE

SURGEON GENERAL'S OFFICE
LIBRARY.

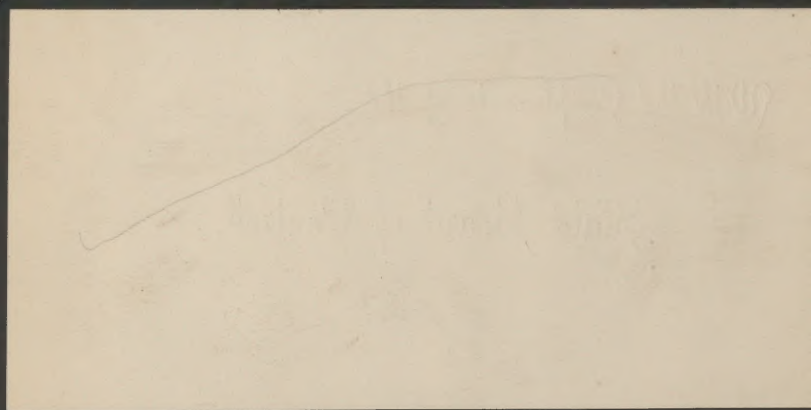
Section, -----

No. *148399*



With the Compliments of the

State Board of Control.



Wisconsin State Board of Control
al

ANNUAL STATE CONFERENCE

✓
OF



Charities and Corrections

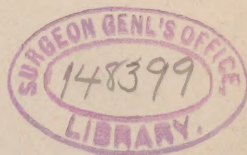
HELD AT

Madison, Wis., February 28 to March 3, 1893,

UNDER THE AUSPICES OF THE

WISCONSIN STATE BOARD OF CONTROL OF CHARITABLE,
REFORMATORY AND PENAL INSTITUTIONS.

IDA M. HERFURTH, Stenographic Reporter.



MADISON, WIS.:
DEMOCRAT PRINTING COMPANY, STATE PRINTER,
1894.

HV

W824a

1894

TABLE OF CONTENTS.

	<i>Page.</i>
1. TEMPORARY ORGANIZATION.....	1
2. OPENING ADDRESSES.	
Charles W. Heyl, Acting Mayor.....	1
Judge J. C. Ludwig.....	2
Reverend P. B. Knox.....	3
Reverend E. G. Updike.....	4
Senator Neal Brown.....	6
3. PERMANENT ORGANIZATION.....	12
4. CARE OF THE FEEBLE MINDED.	
The Desirability, Practicability, Character and Cost of a State Institution for the Care and Training of the Feeble Minded, by Elizabeth White- head	13
Report of the Committee on the Custody and Training of the Feeble Minded, by Albert Salisbury.....	19
5. ADJUNCTS TO MEDICAL TREATMENT IN HOSPITALS FOR INSANE, by M. J. WHITE....	29
6. DIPSOMANIA.	
The Duty and Possibilities of State Care and Treatment of Dipsomanacs, from the Standpoint of a Physician, by Gilbert Hathaway.....	37
Same, From the Standpoint of a Layman, by C. S. Clark.....	40
7. ANNUAL ADDRESS.	
The Social Aspects of Pauperism and Crime, by W. A. Scott.....	53
8. TRAMPS AND THEIR TREATMENT.	
Discussion.....	69
9. THE CARE AND MAINTENANCE OF DEPENDENT CHILDREN, BY PETER DOYLE	72
10. HEREDITY IN ITS RELATION TO CRIME.	
Discussion	99
11. REPORT OF COMMITTEE ON EDUCATION OF THE DEAF AND BLIND.	
Report of Milwaukee Day School for the Deaf, by Paul Binner.....	100
History of St John's Inititute for the Deaf.....	101
The Wisconsin System of Public Day Schools for Deaf Mutes, By Robert C. Spencer	105
Wisconsin School for the Deaf, By J. W. Swiler... ..	117
Wisconsin School for the Blind, By L. S. Pease	122
12. REPORT OF COMMITTEE ON THE COMMITMENT, DETENTION AND CARE OF THE INSANE, By E. P. TAYLOR.....	128

	<i>Page.</i>
13. OFFICERS FOR 1894	133
14. ARE OUR INDUSTRIAL SCHOOLS FOR BOYS AND GIRLS REFORMATORY ? IF NOT, WHY NOT, AND HOW MAY THEY BECOME MORE SO ? BY J. J. BLAISDELL	134
15. REPORT OF COMMITTEE ON REFORMATORIES AND PENITENTIARIES, BY J. J. BLAISDELL	152
Discussion	164
16. HOMES FOR WORKING GIRLS, BY JESSIE A. SCHLEY	167
Discussion	
17. REPORT OF COMMITTEE ON WOMAN'S PART IN PHILANTHROPY, BY MARY L. MALKOFF	182
18. BOYS' CLUBS, BY ANNABEL C. WHITCOMB.... .. .	187
19. MINUTES OF CLOSING SESSION	191

STATE CONFERENCE OF CHARITIES AND CORRECTIONS.

Held at Madison, Wis., February 28, and March 1, 2 and 3, 1893.

TUESDAY.

AFTERNOON SESSION.

The state conference of charities and corrections met in the Unitarian church at Madison, Tuesday, February 28, 1893, at three o'clock P. M.

The meeting was called to order by Mr. Clarence Snyder, president of the Wisconsin state board of control of charitable, reformatory and penal institutions.

On motion of Mr. Frederick Wilkins, of Wauwatosa, Mr. J. M. Whitehead, of Janesville, was chosen chairman *pro tem*.

On motion of Mr. J. E. Jones, of Portage, Mr. Lynn S. Pease, of Janesville, was chosen temporary secretary.

Mr. Wilkins moved the appointment of a committee of five on the permanent organization of the conference. On motion of Mr. Snyder, the committee was constituted as follows: Frederick Wilkins, of Wauwatosa; William Andreas, Reedsburg; F. W. A. Notz, Watertown; H. H. Giles, Madison, and Prof. W. H. Rosenstengel, Madison.

The conference then adjourned until 7:30 P. M.

EVENING SESSION.

The conference was opened at 7:30, Judge J. C. Ludwig, presiding.

Acting-mayor of Madison, Chas. W. Heyl, welcomed the conference in the following words:

*"Mr. President, Ladies and Gentlemen:—*It is with the utmost pleasure that I embrace the opportunity of bidding you a hearty welcome to the capital city of the state of Wisconsin. We are glad to be able to entertain you for many reasons. First, because you are organized to do the greatest work of charity known to nineteenth century civilization—that of caring for the dependent and unfortunate who are incapable of caring for themselves. This fact alone places you and your great work near to the hearts of all interested in the well being and happiness of their fellow men and

makes your conventions for the more successful furtherance of this noble charity the most important held during the year.

We are also glad to have you with us because Madison is proverbial for her hospitality. She delights in doing herself honor by honoring her guests, and in this instance she is doubly honored in being granted the privilege of entertaining this distinguished body, the state board of charities and reform. Therefore, we bid you welcome to our city. Its keys we transfer to you. All the privileges of citizens of this city are your privileges. Go and visit our public buildings, step into our public schools and observe their working, take a dash through the city on the best equipped and most satisfactory electric railway system in the country, in fact go wherever your inclination leads you, and I can bespeak for you a warm and hearty reception wherever you go. And we hope and trust that your stay with us will prove both pleasant and profitable, and that each year you may be more and more successful in the prosecution of the exalted work in which you are engaged. In the name of the people of Madison and in their behalf, I bid you a sincere and cordial welcome to our city."

J. C. Ludwig, of Milwaukee:

In behalf of the committee on arrangements I thank you heartily for the warm words of welcome which you have extended to all who participate in this conference.

The work before us is not only noble in its character, but of the highest order intellectually, and our committee can well congratulate themselves upon the fact that the programme laid out for this conference is one that will compare favorably with the best yet furnished by any national charity conference.

The reports and papers that are to be read will naturally lead to the discussion of questions which have hitherto occupied and still engage the most enlightened minds, questions like the following:

"In what manner can charity produce the best practical results?"

"Shall charity remain purely individual or shall it be made a matter of public concern by either the county, municipality or state?"

"If yielded to the public or state, in what manner can public charity be practiced and controlled so as to accomplish the best results and be the least burdensome upon those who are taxed for contribution?"

How can the three classes of charity, individual charity, charity by associations, and legal charity, work harmoniously together, each in its sphere, without the interference of the other?

And when we pass from the field of charity to that of reforms, we may question: How can crime be best repressed by physical or by moral agencies? And if we are answered by one or by the other, or by both, then what shall these physical or moral agencies be? Now, ladies and gentlemen, many of you may believe that most, if not all these questions are already solved, but I may well claim that every one of them is far from being settled.

They are still questions widely open for discussion. Why you could hardly find an economist (who by the way, as an eminent French statesman said, have no religion but arithmetic) who would not reject public or state charity, as producing more evil than good; who will not contend that society as such can not be possessed of that virtue called charity. You will therefore readily perceive that not only the solution but even the discussion of these and kindred questions requires special and careful study and experience. We have therefore enlisted for this conference able men and women, some of whom have spent a lifetime in the noble fields of charity and reforms, and we hope and expect, though our task be difficult, that the good will with which we all enter upon this work, will enable us to carry it out successfully. Let our work be done with strict attention, with earnestness and harmony. Let our motto in this conference be that motto upon which all charity is founded: "Help one another," that command which flows from the divine precept: "Love thy neighbor as thyself."

Rev. P. B. Knox, Madison.

Members of the Conference, Ladies and Gentlemen:—It gives me great pleasure indeed to add my word of welcome to this honorable body of the state charities representatives. This pleasure is the more keen from the fact that I feel that no matter what our personal differences may be, here at least we find a common platform on which all may stand; a common field wherein all may work for the good of suffering and afflicted humanity.

The unfortunates of every class appeal alike to the good Samaritans of every phase of religious and political thought. The bettering of their condition may be equally welcome and effective coming from state, religious, or private hands. It is only reasonable to expect that we may differ at times as to what means should be used to render this aid most efficacious, but considering the matter from a humane standpoint, the end aimed at is the same whether the means used be offered by the philanthropy of the state or the higher christian motives of the followers of Christ. All have ample to do in their different spheres of action, and if the efforts of any may be strengthened by the counsel and advice of all, it would seem to be our duty to come together in so far as possible, and work in harmony for the good of our unfortunate fellow beings.

Your conferences are worthy of every encouragement for the reason that in them you bring together the best minds, thought and experience in the specific lines of your work, and where this is done it can not fail in producing the best results in the treatment and care of the insane, the criminal and the unfortunates of every class. Gentlemen, the responsibilities resting on you are very serious if you would strive to faithfully perform the work allotted to you. To do it successfully you need not only the sympathy but the generous assistance of both the individual and state. Every man

and woman in our commonwealth should be interested in your success, for according to the mysterious laws of God no one can say, "I am secure from disease and decay." Consequently, it often happens that the unfortunate of today was the dispenser of the favors of yesterday; and the healthy moral man of the present hour may be the beneficiary of tomorrow.

I am glad, therefore, to join hands with you all, to offer you both my sympathy and whatever little aid is within my power, in any work of yours that has for its object the smoothing of the troubled paths of our brothers in distress. In conclusion, I wish your conference every success.

Rev. E. G. Updike, Madison :

This age may be looked at as one intensely ethical. We have had periods, perhaps, when there was more of a philosophic spirit, and when there was deeper thinking on the part of some people than at the present time, when there was a culture without books—the culture that comes from the study of human life—but I believe there has never been a time in the history of the world when the ethical spirit was more pronounced than it is in this age: never an age that was more practical than the age in which we are now living; therefore, it is one of the most profoundly philosophical ages. We have been asking in the past: "What shall I think?"—"What shall I believe?" Today we are asking: "What shall I do?"—"What are my relations to my fellow man?" There has never been a time when man as man, was held in as high estimation. Reforms are therefore very common. There are all kinds of reforms, all kinds of theories advocated in regard to these reforms—all kinds of leaders. In one of the prosperous southern cities electric cars had been introduced. Some of the colored people were very much interested to see cars go through the streets with no visible motive power. Finally, one of them exclaimed that this blessing had come from the north. Twenty-five years ago the northern white came down to free the "niggers," and now he comes to free the mules. And this is literally true. This reform has reached the colored people, and it is even reaching the dumb brute, through the humane spirit that will not permit a man today to abuse his horse or ill-treat his dog. We have obligations to the creatures below us that do not have spiritual perception.

It is expected that with this sentiment abroad there will be cranks, and so there are, but perhaps the greatest crank is the man who does not believe in cranks. Certainly it is a good deal better to have unwise leaders than indifference to these interests.

We are coming to recognize today that there is no such thing as absolute ownership on the part of any man who lives in a civilized community. A man may spend his time in business and accumulate a fortune, but the community says that only a portion of what has come into

his possession is absolutely his own. He does not even have the absolute right to use his powers and faculties as he will, for he stands related to his fellows, and when he does not recognize this obligation, the state says : " A part of what you have in your possession belongs to the unfortunate classes of society ; some of it belongs to the deaf, the dumb and the blind ; some to those who are necessarily poor," and if he will not recognize his obligations, the state takes from him by force, if necessary, a part of this property and gives it to these dependent classes. The state is an institution that can not reach all needs. It is difficult for an organization as large as the state, to meet every requirement of society, and so its philanthropic work must be supplemented by other agencies. We say this is an ethical age, a reformatory age, and yet how long it has taken for it to dawn upon the world ! We look back in history and find this to be the first century in which the ethical spirit has really been pronounced. This world waited many centuries for a sentiment to develop that would give to the slave his freedom. We have lived to see the shackles stricken from the slave, and liberty given to him. The world has waited for centuries for education to be developed in a broader and more comprehensive way. The world has been waiting these many centuries for difficulties among nations to be adjusted by arbitration.

It has taken a great while for man to find out his own value. It is scarcely a hundred years since human life was almost as cheap as water. Nearly three hundred offenses in England, at that time perhaps the most civilized country in the world, were punishable with death. Edmund Burke said, any law could be passed by the house of commons if the penalty for its violation was death. During the reign of the Georges one hundred and fifty or more of those laws were enacted. If a man did any damage to London bridge he might be hung for it. If he had been banished from his country and came back prematurely, he might be prematurely hung. If he stole the smallest amount his life paid the penalty, and there was little thought on the part of the public that there was anything to do for people who did not regard law but to take their lives.

We have changed our whole idea of the treatment of crime. The state once sought to take vengeance on the offender. This might be done through the nearest kin of the parties wronged, or by the king, who could make of it a personal matter, and justice was dealt out simply in the spirit of personal revenge. While we can not feel that it is the business of the state simply to seek vengeance, while we do not think of crime simply as we think of insanity, yet we are today seeking to surround men who have committed crimes by such environment that they may come to have new habits of thought, of industry and of morals. We seek to cure the criminal as well as protect society. Herbert Spencer says that unrestricted egoism is self-destructive; unrestricted altruism is self-destructive. Man can not live to himself alone, and society can not live to itself alone. It is the business of the state so far as possible to prevent crime, to surround

every citizen with such environment that temptation will be reduced to a minimum.

There are some men who are never alive to the needs of the hour, and hence are never interested in reforms of any kind.

A soldier wounded in the war lost all memory by the pressure of a portion of the skull on the brain. Long after an operation was performed and the pressure relieved. He instantly opened his eyes, and said: "Yesterday we were at Manassas, where are we today?"

There are some men with the pressure of conservatism on the brain who need to be similarly operated upon. Truth is struggling for a greater diameter. The brain pressure should be relieved that they may open their eyes, and say: "Yesterday we were at Appomatox, where are we today?" "Yesterday we gave the slave his freedom, what new movement for humanity can we enter today?" This is a great age. It is better to be living now than in the millennium.

SOCIAL REFORMS.

SENATOR NEAL BROWN, Wausau.

Social reformers may be roughly classified as follows:

First. Those who trace out and investigate the causes of social diseases, such as poverty and crime, and try to reach their very root and source with corrective measures.

Second. Those who largely ignore the causes of social evils, and concern themselves most with alleviating the suffering that is in sight.

The world needs the activities of both of these, and yet each class looks with some contempt upon the other.

To the first class belongs Henry George.

He is the best type of a social reformer, and posterity will place him preëminent among the men of this generation.

He does not discountenance any of the conventional and usual methods of help, yet he argues that such organized charities as free soup kitchens are but temporary and trifling means of relief.

I think that his contention is also, that many of these proposed cures for the human suffering that we have all about us are weakening and debilitating, and that they tend to prevent a proper understanding of the causes for this suffering and of the true methods of cure.

I confess to having felt the most reverence for the reformers of his school.

There is the charity of flannel blankets and old clothing, and coals and soup kitchens that is very noble and not to be disparaged. Yet the social

reformer who contents himself solely with such means of relief without investigating the causes of poverty and crime, is like the physician who seeks to cure some deep-seated disease by purely local treatment.

It is a noble work to reform our criminals, but let us never cease our efforts to find out what are the social wrongs that make our criminals.

Yet we must have our poorhouses, our hospitals and asylums, and our prisons for criminals.

By these means we obtain immediate protection and relief, though sometimes of a poor kind.

Philanthropy cannot weary of feeding the hungry and clothing the naked, simply because hunger and want are not necessary conditions of human life.

But our best energies should be used to free the world forever of the conditions that make human beings criminals, that make them suffer from cold, and hunger and want.

Many well meaning people do not wish to be disturbed by these considerations.

They have the idle, stagnant mind that so easily believes that what exists must be inevitable. They like to lazily argue that we must always have approximately, the same poverty and crime which now plague us. They deprecate the fierce attacks, and the burning words of the social reformer, who persists in striking at the very root of the evils that curse society.

Even at the risk of giving great offense, we must try to jostle them out of their complacent realm.

Not that they hold themselves aloof from the human suffering about them, for they do not. Yet many times their humanity is expressed in some purely conventional way. They love the dole of cold food, of the charity ball and the aid society.

They have honest human sympathy, but they must show it in approved ways. Some of these charities are like the fashions in dress, adopted because they are prevailing mode and style.

Fads and fashions in religion and charity go together.

The faddists have great times in churches and charities, and I have lately noticed several new fashions and designs for worshipping God in our churches. Let not the bishop adopt candlesticks and the confessional, or we shall all be worshipping with candlesticks and the confessional.

In my time we have had such cure-alls for vice, as the prayer crusade and the various forms of "slumming."

Yet some of the fashionable charities do much good. They are best for the calm and well ordered souls, who hate to be disturbed too much. Yet some of us can never sleep until the axe is laid to the very root of the evils that dominate our civilization.

Anything, however, is better than the complacency of our social

Brahmin of high caste, more fortunate in worldly wealth than his fellows.

He says to them:— "Why don't you do as I have done? You have the same chance. Why don't you make money, get houses and lands and commodity. Why go about in your wretched poverty, when all you have to do is to make an effort and better your condition?"

After which admonition he lapses into a smug and well fed contentment.

He may have inherited his money, or made it by securing some special privilege from government, or, by means of unequal and oppressive laws, or, by securing a monopoly of natural opportunities that should be the inheritance of all. He has shut us out from the natural wealth of the world, and owns our coal and mineral lands, or valuable franchises for municipal transportation or lighting.

He may own a legislature, or a congressman or two, or a governor. Life has gone so well with him that the world is a pleasant place for him to live in. He cannot possibly understand why it is not just as pleasant a place for the rest of us. His attitude toward the rest of mankind is like that of the stork who invited his neighbor, the rabbit, to dine with him. When the rabbit arrived he found that the repast was down at the bottom of a long-necked jar. The stork could reach it with his long bill, but the rabbit was forced to sit hungry through the feast. His storkship kindly admonished his expectant guest thus: "Why don't you grow a bill as long as mine?"

So with our 19th century Brahmin. When men of crushed and weary lives complain of their battle with the hard and cruel conditions of life, he says to them: "Why don't you do as I have done? Why don't you grow a bill as long as mine?" He keeps the good things of life locked up in long-necked jars, only to be reached by creatures who have grown long bills, and then salves his conscience by founding a library, a chapel, or a soup kitchen for the rabbits. The magnates of the Standard oil monopoly, of the Pacific railroad monopoly, and of the street railroad monopolies that fatten in our larger cities, have all made such contributions to the conscience fund. And the rabbits sit around in rapt adoration of such generosity and humanity. They are amused and blinded with these glittering toys, and they forget that last week their benefactor bribed a few aldermen or legislators, or a congressman or two.

Do you wonder that there are men bold enough to wish that a social cataclysm would come that would hurl these betrayers of the people from power, and that society might again resolve itself into its original elements of discord and chaos? Can you wonder that there are anarchists, when you see these fathers and teachers of anarchy courted and worshipped and fawned upon? They, and not Fielden and Spies and Parsons, are the true anarchists of this century.

It is time that a race of prophets should arise with words of flame to

sting and burn their way through the dreary cant and pretense of the time. Then we shall see clearly what we now see dimly through the fog of prejudice; that many things, our prison systems included, are radically wrong. We will wonder how we endured them so long. There are monsters of crime who must be shut away from their kind. Some of them can never be changed or reformed. They must be kept caged like wild beasts. We must treat them as we do our idiots and other deformed creatures, who from their birth are so cursed by nature that they can never be reasonable beings. We can hardly do more for them than to satisfy their physical wants. Yet the incurables in the moral and physical world are few in number. Because of such incurables we must not do such bitter injustice as we do to those who are yet balancing between vice and virtue—who have not yet passed into the eternal exile of crime.

Our best hope must be that we can change social conditions and stamp out social wrongs and the inequalities of false systems of government. When we have applied the cure here, we can then safely entertain toward the erring one that sentiment which, eighteen hundred years ago, received the Master's approbation as he lifted up the stricken creature at his feet: "Go, and sin no more"

He taught, what we so often forget, that the soul diseased by crime may yet be cleansed and made whole.

The centuries that lie between have not stilled the echoes of that voice, or made it less potent.

We should begin to consider more deeply the crimes of society against criminals.

We should have intermediate prisons and reformatory institutions where those new in crime can be kept from the more hardened offenders. The novice in crime should have more of human warmth and more of the sunshine and the light of day, and be made to feel that this round earth has yet something in store for him besides endless degradation and shame.

We now put each offender into a narrow stone cell—a mere slit in the dungeon wall. His allotted space is so small that he can hardly move. He becomes dead to the world and is known only by his number. He is a mere part of the gigantic crushing human prison machine. And so we find that when this process has gone on for a certain time we have a wild beast peering out of its dark crevice of stone upon the world which it hates.

We put a man into one of those dungeons and he comes out, a creature without a name, shunned and abandoned by men.

We breed criminals and crime in our dungeons, just as we do in the slums of our large cities.

We put the green boy, whose sin is the casual one of youth or circumstance, in with the vilest criminals, and then we calmly look on and see his unripe manhood blasted and withered with that poisonous contact.

I am told that in Chicago the youngest offenders are herded with those who have been steeped in crime for many years.

But more bitter than the unending anguish of stone walls, to a prisoner, must be the thought that living in luxury and freedom are so many greater criminals than he.

He sees them protected by unequal laws, and courted and honored. He knows that their offences are multitudinous compared with his. It is the old, old story of man's inhumanity to man — of that injustice and wrong which makes of the nineteenth century but a faithful pattern of the centuries of wrong and oppression that have gone before her.

"Through tattered clothes small vices do appear;
Robes and furred gowns hide all. Plate sin with gold,
And the strong lance of justice hurtless breaks.
Arm it in rags, a pigmy's straw doth pierce it."

There is a new earth coming to the children of men. The prophets are preaching a new gospel to us — a gospel which teaches that poverty and want and crime are not necessary conditions of human life. That these can be so lessened that we shall hardly feel their existence; that they have always been, because of man's injustice to man, and not because there was any natural reason for them, or because God had so ordained; that the earth and the fullness thereof belongs to the whole people and not to the few; that there can be comfort and good food and warmth, and plenty in every land where equal rights and equal privileges, and equal laws are given to all.

As these February days go by, we can sometimes see in the sky along the horizon a warmer flush, and we can scent in the southern wind the first fitful breath of the coming spring.

Across the drifted snows and the iron earth flies a subtle mysterious spirit from the southern seas, — a harbinger of the bursting bud and the springing grass and all the wondrous resurrection of the spring.

So the spirit of this new gospel flies over the waste places of the earth, proclaiming to the patient watchers the coming of a better day.

We who stand upon the mountain tops of freedom in this new land can see the breaking of the morning and the flight of some of the dark shadows that have kept the world in sorrow for so many centuries. But there are dark places in Russia, and throughout the old world where the people still bear in blindness and despair, the burdens of kingly power. If we will look around us a little with humanized eyes we may see some plague spots in our own land, for tyranny never grows old, and the hand of the oppressor is yet heavy on the weak and the helpless.

But the thrones totter a little as the years go by, and the people are growing stronger.

We may look upon the new-risen sun of the coming morning, but those who will follow us will gaze upon his mid-noon majesty and splendor in that wonderful day.

But we can play some part in the great result.

We can somewhat hasten the time which the nations have prayed for. We can be with the people and for the people, and by helping them to get their share of the comforts and the happiness of life, we can free the world of many of the burdens of poverty and crime.

The millions who are struggling with want and with the bitter, unbearable burdens of poverty, are beginning to feel that they are no longer as the clods of the valley.

They are calling to each other from the hilltops in every land. Their eager faces are turning toward the breaking dawn. I know that its radiance will some day fall on a transfigured manhood.

Then want will cease to eat up the hearts and the hopes of the lowly ones of the earth.

Then the only inmates of our dungeons will be the bats, and the owls, and the long grass will hide the prison path, now worn smooth by shackled feet.

The following program of music was rendered during the evening by the orchestra composed of pupils from the Wisconsin school for the blind:

Overture, "Zampa," Herold.....Orchestra.
 Minuet, Boccherini.....Orchestra.
 Piano solo, Polonaise, Chopin.....George Wolfe.
 Selections from "Martha," Flotow.....Orchestra.
 Violin duet, "Danse des Lutins," Moret, Herbert Adams and George Wolfe.
 March, "Return of the Flowers,".....Orchestra.

Conference adjourned until 9:30 A. M., Wednesday.

WEDNESDAY.

MORNING SESSION.

The conference met at 9 o'clock, H. H. Giles, presiding.

The committee on permanent organization reported, as follows:

For president, Judge J. C. Ludwig, Milwaukee.

First vice-president, A. H. F. Krueger, Neenah.

Second vice-president; P. T. Curran, Wausau.

Secretary, Lynn S. Pease, Janesville.

Assistant secretary, Mrs. W. F. Allen, Madison.

The report was adopted.

H. H. Giles presented the following letter from Andrew E. Elmore, which was ordered spread upon the records:

FORT HOWARD, Feb. 28th, 1893.

FRIEND GILES:—Yesterday my assistant was all right. This morning he is too sick to do anything but lie down, and I am greatly disappointed that I can not go to Madison tomorrow, as I had certainly expected so.

Please say to all the members of the county insane asylums that I had looked forward to a meeting with them with pleasure, and that it is no common disappointment to me that I can not go to meet with them, and I send greeting to all my friends.

My monthly report is to be made out and to go. I intended to sit up to-night to make it out; but, such is life. *I can't go!*

Your friend,

ANDREW E. ELMORE.

The remainder of the session was devoted to the following papers and discussions:

THE DESTRABILITY, PRACTICABILITY, CHARACTER AND COST OF A STATE INSTITUTION FOR THE CARE AND TRAINING OF THE FEEBLE-MINDED.

ELIZABETH WHITEHEAD, Matron of State Hospital for Insane, Mendota.

Wisconsin may justly glory in the extensive provisions for the education of the well-endowed youth throughout her border, and in the grand institutions for the treatment of the diseased mind, for the instruction of the deaf and dumb, for the enlightenment of the blind, for the moral training of the wayward boys and girls, and for the care of the dependent children. Proud may she be in all these monuments to philanthropy, but does not philanthropy demand the erection of another — an institution for the systematic care and training of the feeble-minded, who are at present depending upon that broken reed, unsystematized charity?

The feeble-minded — who are they?

A medico-legal definition is not necessary to determine the signification of this term. The common acceptance include all backward children needing special training to the helpless idiot. There are two great divisions, the improvable and the non-improvable.

The eleventh census of the United States reports 2,402 feeble-minded in the state of Wisconsin. By counties, Milwaukee has 205; Dane, 101; Dodge, 87; Fond du Lac, 79; Grant, 78; Waukesha, 69; Waupaca, 68; Sauk, 67; Vernon, 64, and so on through all the sixty-eight counties, with but three exceptions, which do not report any. Four counties report but one each.

The census of 1880 reported 1,785, and for 1890 2,402, giving an increase of 617, or an average of 61 per year.

Those, who are unable to care for themselves, are receiving some protection, where?

Many are found in our hospitals and asylums for the insane, where they have witting or unwittingly been committed. In some instances there was no alternative, as no other provision had been made for them, and they as well as society demanded protection.

In the Wisconsin state hospital for the insane there are 41 (18 females and 23 males) belonging to this pitiable class. The object of such an institution is not suited to their needs. It is not so much medical treatment that they require as patient effort to instruct and improve them individually. Does the association with the insane accomplish this?

The hospital does not want them and as soon as an opportunity is given, they with the chronic insane will be removed to the county asylums

and poor-houses. It is in these institutions, that we find many of these almost forgotten ones.

Reports of some of these poorhouses in other states as well as in our own, furnish instances which prove that they are not proper places for our feeble-minded, especially the girls and women of this unfortunate class.

In our reform schools we find not less than twenty-five or thirty of these mentally weak ones. One needs but to visit these institutions to be assured of a different outcome for both the bright and the dull inmate, if separated and surrounded by environments suited to the needs of each. These reform schools are proper places for the bright, intelligent classes, susceptible of much moral and mental improvement, while a home, a place of refuge, to shelter and protect the weak ones is the only safeguard for their future.

Our prisons and jails shelter many of this class. We can conceive a different fate for some of them, had a custodial home or school been established years ago. Today many of these poor wretches would be enjoying the comforting influences of pleasant surroundings, where they would, without the compulsion for some heinous crime, be producers toward their own self-support.

There are many among that aimless class of wanderers known as tramps. These poor, homeless, friendless outcasts, abused and knocked about, are to be pitied, not blamed for the condition in which they live. They are unable of themselves to conceive of a better, broader existence—they are unable of themselves in this "work-a-day-world," to combat with the problems of life; hence, they are left to shift from place to place with a dogged contentment that is exasperating.

But a majority of these dependents are found in the homes where this great affliction is most keenly felt—where it is oftentimes a burden almost too grievous to be borne. It is here where the cry for help is ever ascending to our Heavenly Father, to Him who has commanded us to "comfort the feeble-minded," to protect the "weak and lowly" and to "bear one another's burdens." These prayers for these enfeebled ones are being heard and these commands are being heeded by the noble-hearted people in not less than nineteen of our states. That these poor afflicted are none the less human is recognized, and their condition is ameliorated under carefully directed influences. This is a long, difficult problem but one that is being solved with results, to an extent satisfactory.

No general assembly in any of our states today need pass a bill which shall read: "An act to organize an experimental school for the care and training of the idiot and feeble minded children." This care and training is no longer an experiment. We have but to review the history of this experimental school in Illinois, established in 1865, to be convinced beyond a doubt, as to what is possible toward improving the condition of this great pitiable army of human beings. This is but a single instance.

The annual reports of any of the state institutions of this class established

during the past half century show most encouraging results. We find each of these states has met and is meeting the demands of these dependents in her own peculiar fashion. Some make provision for all under one management; others, for all under different managements.

From Dr. W. B. Fish's paper on the "Colony Plan," we learn that, "California has appreciated the future of this work and is laying the foundation on the broad lines suggested by this plan of organization."

From the report of standing committees by Dr. I. N. Kerlin, we are told that "Iowa has adopted a cottage system of extension, providing for judicious separation of the sexes and securing some conformity to family regulations and influences." The yearly reports show that the provision which has been made for industrial training in shops, on the farm, and in the brick-yard are most helpful and satisfactory.

"The Kentucky institution does not receive low grade idiots or epileptics. They are provided for otherwise. Only feeble-minded persons of proper age and susceptible to improvement are admitted." This institution is conspicuous for making industrial training a speciality. Dr. J. Q. A. Stewart, the superintendent, reported at Syracuse, 1886, the progress of this feature, then an experiment, as being successful up to that time, beyond the most sanguine expectation. It is now reported as being self-sustaining.

Dr. Doren of the Ohio institution claims that the addition of 1,000 acres more of land would place that institution in a position to take care of all their custodial cases independent of any further expense to the state. This is one of the best institutions of the kind in the world. Ohio has a special institution for epileptics at Gallipolis, which will eventually accommodate one thousand inmates.

Pennsylvania, which has one of the largest and one of the oldest schools of this kind in the United States, provides for all classes of feeble-minded, including epileptics under one management. The plan of organization for this institution is the colony plan.

New York has two state institutions—one at Syracuse, the other at New-ark. The latter is a custodial asylum for feeble-minded women.

New York has very properly taken steps to deal justly with her epileptics, who have long been recognized as a difficult factor in this great problem. In the present session of the state legislature a bill has been introduced to secure suitable state care for them alone. It provides for the establishment of an epileptic colony where they may receive care and treatment suited to their needs.

The yearly reports of the growth of and the provisions for this work in Massachusetts, Nebraska and other states are full of instruction. The experiences of these states may be followed by others which have not taken up this work.

For the care of all classes of feeble-minded—the non-improvable and

improvable — we find the colony plan most highly recommended as productive of the best results.

If we comprehend Dr. W. B. Fish's outline for the foundation of this plan certain essential points should be established: first, the number, and second, the grades eventually to come under one management. A third should be a farm of proper size. Dr. Fish has estimated that one acre of land should be secured for each inmate, and this for the sake of economy should be bought or bargained for when the institution is first established.

For the further development of this plan we can do no better than quote from Dr. Kerlin's paper presented to the national conference at St. Louis, in 1884. He said: "American institutions for the feeble minded having already been in existence for thirty years, it may be asserted that the experimental period has passed and that, when states shall proceed to legislate for their defectives, it will be done on a permanent basis."

He also said: "The grade of specific idiocy and imbecility presupposes a wide classification, and at the commencement this should be planned for somewhat as follows:

"First, central buildings for the school and industrial department. Near at hand should be located the shops.

"Second, separate buildings for the care of cases of paralysis and profound idiocy, with such special arrangements of dormitory and day room as the infirm character of the inmate may require.

"Third, other remote buildings for the custodial and epileptic departments, with accessories for both care and training.

"Fourth, provision should eventually be made for colonizing lads as they grow into manhood in properly arranged houses, as farmers, gardeners, dairy help, etc."

The apparent outcome of the colony system is to place these unfortunates where, to a large degree, they may be self supporting. The object is not to provide luxurious homes for ease and idleness at the expense of the state, but to direct physical energies in avenues that will make producers instead of hopeless consumers and to instruct all in habits of industry.

What is being done in Wisconsin for these helpless citizens? This subject is not new to the people of this state. It has been frequently agitated during the past twenty-five years. It has been a topic of much earnest, thoughtful discussion before these conferences of charities and correction. It has been of vital importance to the state teachers' association. Much have they done to bring before the thinking public these "forgotten children," whose claims can be no longer ignored.

The time has come for the grand old Badger State whose motto is "Forward" to complete her system of state charities and take hold of this benevolent enterprise and make the necessary provisions to enable these neglected ones to raise themselves in the scale of humanity.

Will this commonwealth stop to consider the cost? When contrasted with the moral and mental development that will result from it to these

unfortunates, the question of economy becomes insignificant. The comfort and consolation given to many shadowed households will surpass all pecuniary consideration. Not only will the burdened parents' heart rejoice in this benevolent step but every teacher will glory in a provision so long recognized.

In a report to the Wisconsin teachers' association, in 1890, Prof. Albert Salisbury has most adequately presented "The Duty of the State to these Feeble-minded." We find that this duty of the state is not new. "The legislature of Wisconsin at its session in 1867 passed a bill organizing an institution for idiots, which only failed of becoming a law by the neglect of the officers of both houses of the general assembly to sign the bill before adjournment." The legislatures have not been allowed to forget so important a duty. It has been presented several times. In 1887, a bill was presented which was vetoed by the governor. Another was presented in 1891 with no encouraging results. 1893 records another, with results, we hope, that places this noble state among the first ranks in this philanthropic and humane enterprise.

We question the practicability to attempt immediate provisions for all grades but provisions ought, at least be made at the beginning for the improvable.

That there are grades of the feeble-minded capable of improvement has been amply demonstrated. The state should without further delay and without lobbying or begging provide the necessary means for their improvement. If the past is to be of any benefit in this matter, it is this: The state must adopt a plan of organization that shall, step by step, prepare for the reception of all grades of feeble-minded who are eventually to receive care and training in this institution. Since the colony plan is recommended by the majority of those interested and engaged in this humane work, as the best and most economical system known, we unhesitatingly advise its adoption.

The bill that was introduced into the legislature, February 14th, requires a farm of not less than 200 acres of land.

Dr. Wilbur has said "physical training must form the basis of all well-directed effort for the education of idiots," and taking Dr. Fish's hint on economy, we recommend a farm of not less than 600 acres of land to be secured at the beginning.

Dr. F. M. Powel, superintendent of Iowa's institution for feeble-minded children, gives as the first cost of buildings the following: \$50,000 for the erection of what is known as a central building, and \$8,000 for furnishing supplies and some out-buildings." For the first year or two this will probably furnish accommodations sufficient to meet the demands, at least it will make a beginning and furnish a basis for developing pre-arranged plans.

Besides the practical manual training which the farm shall furnish from the beginning, the bill should provide for the introduction of many of the

common trades as soon as practicable. The provision for custodial cases at the start is wise. There are those who at present are of necessity wards of the state, and there are many others who should be and must be, else society will not be relieved of this terrible, uncontrollable burden, neither will there be any prevention of the alarming increase of idiocy.

The bill should further provide the privilege to parents or friends of paying into the treasury of said institution a given sum of money for the life care of children whose deficiency unfits them for self-care, thus removing anxiety for the future of their helpless ones.

The establishment of an endowment fund should be advocated. This fund may be the means of doing great good. In the Pennsylvania school for feeble-minded children this fund, in 1885, was reported \$80,000.

Let nothing be overlooked or forgotten that tends to promote every interest. "Our institution has everything to gain from investigation, and everything to lose from ignorance."

No person should ever be engaged to fill the positions of superintendent, of matron, or of teacher whose heart is not full to overflowing with kindness, love and affection for those afflicted ones whose peculiarities and deficiencies demand the greatest patience. As this institution is to become a permanent home for many, every officer and employe should be thoroughly imbued with a desire to carry into each department the sweet influences of home life. The old idea of severe discipline must give place to every effort to gain the confidence and love of each. Not rule with a rod of iron but with the sceptre of love, remembering the commendation, "In as much as ye have done it unto one of the least of these my bretheren, ye have done it unto me."

Will a bill asking for a beginning in this work, which is no longer visionary and sentimental but a matter of unquestionable justice to these pitiable members of society, be passed over by neglect on the part of our legislators or vetoed by the governor?

We believe no such fate awaits anything so reasonable. The need of such an institution is so manifest that any appeal which may be made in the behalf of these helpless fellow beings can not fail to meet approval.

Most all, if not all the members of our general assembly are fathers with true parental hearts full of tender love for the dear children at home and, when contrasting their bright active minds with the class under consideration, they are truly thankful for the perfect gifts nature has bestowed upon their households. Should there be any who know too well the responsibility of the care of these poor afflicted ones, they will gladly and willingly respond to any call for their amelioration.

Those parents whose children have the advantages of the school either for the deaf and dumb or for the blind ever bless this grand commonwealth for these institutions. Their voices will unite in sympathy with those personally desirous and these will be supported by all others, through a kindred feeling of brotherhood, in sanctioning the establishment of a Wisconsin home for the feeble-minded.

REPORT OF THE COMMITTEE ON THE CUSTODY
AND TRAINING OF THE FEEBLE-MINDED.

ALBERT SALISBURY, President Normal School, Whitewater.

Your committee desire to present as succinctly as possible the main facts concerning the class known as the feeble-minded, as related to the state of Wisconsin. We therefore, set forth the following condensed statements, as matters not of theory or speculation, but of plain fact which any man may verify:

1. The state of Wisconsin has provided free schools of all grades, from the district school to the university, in which every normally constituted child may find opportunity and help for realizing his highest development. It has extended its fostering care to the dependent and wayward children of the state through the schools at Sparta, Milwaukee and Waukesha. It has reached out its hand to the deaf mutes and to the blind and gives them the best training that science and benevolence have been able to devise. It has provided expert medical treatment and humane custody for the whole multitude of its insane. The old soldier, weakened by the hardships of war, has his comfortable refuge. But there remains one class of unfortunates, the most helpless and dependent of all, for whom this great state has not yet lifted its finger. Behind all our neighboring states in this particular regard, Wisconsin offers no care or relief to its imbecile or *feeble-minded inhabitants*.

2. The U. S. census of 1890 reports 2,402 persons within our state as belonging to this class of defectives. Of these, 295 were found in Milwaukee county, and 101 in this county of Dane.

But these figures by no means tell the whole truth. There is no other form of defect in children concerning which parents are so sensitive as that of imbecility. Indeed, they often refuse to recognize its existence when it is but too apparent to all other eyes. Again, the mental disintegration accompanying epilepsy is not always thought of as belonging in the same category as idiocy. For these reasons, and others, it is practically impossible to secure accurate reports, and expert authorities have found by investigation that about 25 per cent. must be added to any census enumeration.

Figuring on this basis, we have not less than three thousand of these unfortunates in Wisconsin, making no allowance for the increase since 1890.

The increase from 1880 to 1890 was 20 per cent., or two per cent. each year. The feeble-minded of the state, therefore, very considerably exceed in number both the blind and the deaf mutes combined, and equal two-thirds of the whole number of insane.

3. The question at once arises,—“Where are these 3,000 defective persons whom the state has so completely and so long ignored?”

The answer comes,—“A few are in jails as tramps and irresponsible criminals. A greater number are in hospitals or asylums for the insane, to which they have been committed as insane either wittingly or unwittingly. Another fraction of the whole are in poorhouses. But the great majority, probably three fourths of the whole, are in families, a fearful burden to parents and an unwholesome element in the home life, and, too often, a menace to the material and moral safety of the community ”

4. In such a case, why has nothing been done? Before trying to answer this question, it is well to note briefly the comprehensiveness of the term feeble-minded. The degree and forms of imbecility are manifold, grading from the helpless, driveling idiot, at the lower extreme, to the child of almost normal outward appearance but too slow of apprehension or too weak in judgment to admit of development by the methods of the ordinary school. This last class are often found in the public schools, greatly to the detriment of the school and with no advantage to the unfortunate child, who might yet be quickened and brought forward by other and suitable methods and appliances. Between these extremes, are the middle grades, not sunk in helpless idiocy on the one hand, nor yet susceptible of book-training, on the other. These can be taught habits of cleanliness and self-help, are capable of manual training and of productive industry *under direction*, especially industries of the agricultural type. Time forbids to speak of *dements*, *epileptics*, and other special types.

5. To account for the apathy of our state with regard to its feeble-minded is not easy. Doubtless one reason has been the failure to discriminate between the different degrees of imbecility. The term *idiot* has been commonly taken in its extremest sense: and the vague impression, due to voluntary ignorance, has prevailed that all are alike unimprovable. That there are still other elements of *humanity* involved, few have taken the trouble to see.

A second reason is to be found in the fact that the idiot is unable to speak for himself. At every session of the legislature a hundred open mouths appear, gaping for appropriations. The able-bodied interests, those already nurtured into strength, have their spokesmen, their “pull,” and make themselves heard. The poor idiot, tongue-tied and weaponless, is regularly trampled down in the rush. There is money for the horticulturists, the dairymen, the agriculturist, the county horse races, the contested-election claimants and their lawyers, all able to help themselves; there is nothing for the poor *fool* who stands in the gates but does not know how to cry. In the interest of *economy*, some claimants must be sent away empty-handed; and whom is it so safe or so easy to kick down the capitol stairs as the idiot? If he has been wronged and discriminated against, he at least cannot do anything about it.

6. But is it *true* that he cannot do anything about it, that he takes no revenges upon society because of its continued indifference and neglect? It is but a year ago that the so-called “Calamus firebug” of Dodge county

was restrained from her mischeivous career of depredation, destroying property, stoning windows out of dwellings, setting schoolhouses and churches on fire, by night, and finally attacking with a butcher knife those who apprehended her. She could not be sent to prison till after she had thus brought a whole community under a reign of terror.

In a poorhouse in this state, is an idiot mother with seven idiot sons. Why have those idiot sons an existence? Was it economy to leave that potential mother at large and unprotected? From the financial point of view alone, what a dividend of folly! In the town where I live, is a feeble-minded young woman already a mother, but never to be a wife. And she might easily have been educated to respectability and self-support in a proper institution. Instances need not be further cited. Let me only quote briefly from Dr. Kerlin, of Pennsylvania: "How many of your criminals, inebriates, and prostitutes are congenital imbeciles? How many of your insane are really feeble-minded or imbecile persons, wayward and neglected in their early training, and at last conveniently housed in hospitals after having wrought mischief, entered social relations, reproduced their kind, defied laws, antagonized experts and lawyers, puzzled phil-anthropists, and in every possible manner retaliated on their progenitors for their origin and on the community for their misapprehension? How many of your incorrigible boys, lodged in the house of refuge to be half-educated in letters and wholly unreachd in morals, are sent out into the community the moral idiots they were at the beginning, only more powerfully armed for mischief? This pauperism breeding others paupers, what is it but imbecility let free to do its mischief?"

It has been publicly asserted, in this capital city, that idiocy should be ignored and neglected as a means of "stamping it out." What must be the grade of intelligence that can face this question and not see that the existing imbecility is largely the *result* of neglect, that the present policy of neglect *puts a premium*, so to speak, on the propagation of idiocy?

7. But most of those whom I am now addressing have already come past these earlier questions to the more practical one, What can and should be done? Many who feel the responsibility and see the need for public action are not yet able to judge clearly what form the effort should take. Shall the institution for the feeble-minded be a school, aiming to develop and liberate the arrested mind, thus preparing for self control and self-support; or shall it be purely an asylum, aiming only to shelter and guard its inmates and to protect society from the evils which the freedom of neglect entails? Those who have never before taken time for a thorough study of the problem are likely to accept unqualifiedly one of these alternatives to the exclusion of the other, according to the practical relations in which they may have been placed.

The two solutions are not incompatible, but complementary. There must be provision for the helpless and hopeless; it is simply barbarism that such provision has not already been made. But, while doing this, it

would surely be sin to make no active effort in behalf of the higher types of feeble-mindedness, the educable class, who are just below the reach of public school methods. Nearly all of the state institutions for the feeble-minded were organized as schools, with training as the ruling idea; but all soon found it necessary to incorporate the custodial feature. Most have started with some limitations upon the age of inmates; but have soon found these limitations only an embarrassment. There should, therefore, from the start, be these two features, the school department and the custodial. But the growth of such an institution, which is sure to be rapid, will bring the need for closer organization and specialization. There will spring up of necessity the hospital, the epileptic colony, the farm colony, in due time. There should be, then, a large central building, which, for a time, by proper partitioning, will afford a proper separation of grades and sexes, while including all under the same roof. Around this, at greater or less distances, will eventually cluster the several colonies in separate buildings specially adapted to their several purposes. This, known as "the colony plan," has been amply approved by the experience of such institutions in many states.

A large percentage of these defectives are found to be best adapted to the various forms of agricultural labor, especially market gardening. Hence it is of the greatest importance that such an institution should be provided, at the outset, with a considerable area of good tillable land. For other reasons, it is important that this tract of land should also comprise a good grove of timber as a pleasure-ground and airing-place for the inmates.

Manual training should early be introduced into the school department, both for educational and practical purposes. The kindergarten, moreover, is a fundamental necessity to such an institution.

8. But it is, perhaps, idle to spend time in outlining the proper character of the provision to be made for these forgotten ones, while no certainty yet exists that anything at all can be done. The duty of the hour is to join hands in a vigorous and extended effort to quicken the conscience and concentrate the interest of the people and their law makers in respect to this public duty.

For fifty years, in this country, the education of imbecile youth has been going successfully on. The names of Seguin and Howe and Wilbur shine with honor for the work which their owners have done in this cause. They prepared the way for the beneficent institutions which may now be found in almost every northern state. Wisconsin stands almost alone in its attitude of continued neglect. Ohio, Indiana, Illinois, Iowa, Minnesota, each has its large and well-equipped state home for the feeble-minded. Michigan has a private institution of considerable note. Of all the states carved out of the old Northwest Territory, Wisconsin stands at the rear, a fact the more singular in view of what it has done for every other class of its citizens. The time has surely come when our state should step forward to a place in line with its sister states.

9. A bill prepared at the instance of the board of supervisors of Milwaukee county, and modified in minor details by this committee in conference with the state board of control, has been introduced into the present legislature by the Hon. C. F. A. Hintze, of Milwaukee, and is known as No. 244, A. It embodies the ideas set forth in this report. What shall be its fate? The Wisconsin Teachers' Association has for many years been deeply interested in this movement. At the present moment petitions are in the hands of over 300 prominent educators of the state for circulation among the people, asking the legislature to pass this bill. Will the state conference of charities not lend its hand most earnestly to this same humane work?

Now, the question is what will be done? Two years ago I had considerable contact with this matter in pushing this bill in the last legislature. There was a very strong feeling for the bill. It was heard before the joint committee on Claims, and went through two regular committees without trouble. It takes a majority of a committee to get things along, and the bill finally met its fate. I am thoroughly convinced that if it could have come to a vote it would have passed both houses, but the committees have to be got. The question is in what shape this conference would prefer to express itself, if it will express itself in favor of this movement.

Professor Salisbury then offered the following resolution:

WHEREAS, The best estimates show that there are not less than 3,000 persons in this state of the class comprehensively known as feeble-minded, many of these persons living under conditions dangerous to the moral health of the community and tending towards increase of the evil; and

WHEREAS, The state of Wisconsin has made no provision for the care or training of this class, leaving them the only class of defectives not yet recognized as entitled to the protecting care of the state; therefore

Resolved, That this conference recognizes the crying need of a state institution for the feeble-minded, both as a relief to homes and communities and to existing institutions in which this class of unfortunates constitute a troublesome and incongruous element.

Resolved, That we cordially endorse the bill No. 244, A., now pending before the legislature and earnestly request that it be made a law.

President—What shall be done with the report of this committee?

Member—I move that the resolution be referred to the committee on Laws and Legislation, and that that committee report at to-morrow's session.

Motion carried.

DISCUSSION OF REPORT.

Mrs. E. B. Fairbanks, Milwaukee: I have not had the pleasure of attending any of the meetings of the committee for the care of the idiotic and feeble-minded, and have just heard the bill for an appropriation for their provision and care read by Prof. Salisbury for the first time.

It was my privilege from an early day to know something of the first home and school for the idiotics organized in this country in Syracuse, N. Y., by Dr. Harvey Wilbur. It began in a small way. As it became apparent that greater accommodations were necessary, larger appropriations to meet increased expenses were demanded. A farm of several hundred acres was purchased at Fairmount, some miles away from the parent home, where boys grown to manhood could become helpers toward their own support, and this farm is reputed to have been managed so well that it contributed largely to the support of the institution. In time a custodial home for women was established at Newark, N. J., some fifty miles distant. All speak well of this departement of the work. I know of the mother of the seven feeble minded and idiotic sons spoken of by Prof. Salisbury (also of the grandmother and mother and daughter, all imbeciles, in one of our poorhouses). What might have been saved had those brothers been kept in a custodial home? The bill before the legislature calls for an appropriation of \$100,000, a magnificent sum. My private opinion is that a much smaller amount would answer the present purpose, and after providing the home, a school for manual training could be organized and provided for. The home once established, classification would follow, then the school, shop, hospital, etc., as a natural consequence. Certainly the state owes its protecting care to this class of helpless dependents.

Supt. J. W. Swiler: The matter as presented by our friend Mrs. Fairbanks, suggests that it may be best to secure now the material wherewith to make a beginning in the care and custody of that large class of dependent and helpless people which is resident in our commonwealth, and entitled to all the rights and privileges which the commonwealth, in its integrity, and in its wealth, may be pleased to bestow upon them. In my mind, with the experience of our sister states before us, with the need that has existed for forty years at least of something of this sort in Wisconsin, it seems to me that the times are ripe for making, along the line that President Salisbury has suggested, such an advance upon our state legislature as shall secure from them an acknowledgment of the necessity of large and generous provisions for the feeble-minded, the poor helpless idiots, for the unfortunates and for that larger class of children neither idiotic, imbecile nor epileptic, who are susceptible of instruction, but owing to their slowness of mental perception, to their inability to receive instruction in public schools, have been deprived of all the advantages of educational training. Personally, I regret the deferring of the adoption of

the resolution of President Salisbury till tomorrow, as I fear the press of other business may interfere with a full and free discussion of this very important question. Forty years ago the state of Wisconsin saw the necessity of providing for the blind and deaf children of the state. Ample provision is now made for the dependent children in the state, for the unfortunate boys at Waukesha, and the girls at Milwaukee: care has been taken that they should be looked after, but here are children not only handicapped, but interfering with the functions of the homes in which they exist. While it may be true that the deaf boy can not get the growth and development that justly belongs to him, he does not interfere very much with the enjoyment of the home; but you who know anything of the feeble-minded, of their helplessness, of their dependence upon mother, or brother, or sister, know that the home in which feeble-minded children live is a home that has to devote its spare time to the care of one who, although needing its attention, is still unable to appreciate it.

Dr. Henry Wilbur's institution in New York has been spoken of. I happen to know something of the influence of that institution on the institution in Illinois, which was opened by a brother of Dr. Wilbur in buildings rented by the state. The doors had scarcely opened when there came such a crowd as they were not able to accommodate, and before the school had been in existence three years he had on file applications of six hundred children who were proper subjects for the custody of such a school. I apprehend that if, in the state of Wisconsin, a school should be opened, it need not be an experimental school, and if there be those here or anywhere who question the fact that the feeble-minded can be educated, let them secure the addresses of the parents of feeble-minded children who have been in any state institution or in private institution for the feeble-minded, and read the testimony of those parents. I have had occasion in looking over the reports of schools of this sort to notice the uniformity of the reply to the question: "Do you find that your children have improved?" "the change in the habit of the child is so complete that they seem like another person." Now, these children, helpless as they are, many unable to take their own food, are instructed in the essential things in the beginning, and that in itself commends the work of the school. There are a great many feeble-minded children in Wisconsin, who might have educational training were there but a school provided for them. The school at Delavan has refused admission to children who were brought there because they were dumb. There are a great many dumb who are not deaf. The deaf child is dumb on account of a physical defect; the feeble-minded child that is dumb is so on account of a mental defect or a mental weakness that has prevented the use of speech, while no one in the family has had time or taken the time to develop its speech, and still it does not follow that speech is impossible. By the instruction of such a training school as this committee would recommend, and in the care and custody

of this class of persons, they are made helpful — not only self-helpful, but they are made of such service that they may become self-supporting and assist in the support of others. In the paper read the statement was made that the school would be entirely self-supporting. These boys who are particularly weak mentally and who may not be fitted for the industrial pursuits of large manufacturing establishments, are still well fitted for the farm, the dairy, the garden and field, and may do as much work as full grown men. If we can so utilize, Mr. Chairman, these forces that are now inactive, and promote the general welfare in this material way, it seems proper that we should do so at once. I trust there will be no interference with the utmost success of the scheme as outlined by the report of this morning and that a larger appropriation may be secured.

Mr. Wright: I think that the state board of control deserve the gratitude of this conference for having taken up this particular subject and made it the thing which they are pressing before the legislature in addition to the ordinary work of the state institutions. The fact that the state board are asking for this will have a great deal more influence with the legislature than anything we can do here or that any one else can do, but all we can do will back them and help them in that work before the legislature. I think the chances are about even whether the bill will pass or not. The only objection to the bill aside from ordinary conservatism is the large appropriation of money. The controlling question will be whether the legislature can afford to grant it with the other requests. Other appropriations are clamored for by interests that have power in the legislature. We must back the state board of control in making this request of the legislature. They are the official representatives of all interested in this matter.

(Question: Do you remember whether it has been acted on by any committee yet?)

Prof. Salisbury: It is in the hands of the committee on charitable and penal institutions. They are to decide this afternoon, and I shall be able to report this evening.

Mr. Wright: It was called to my attention that the committal of idiots to hospitals and asylums was illegal. I used to think that. As a matter of fact the law expressly forbids the committal of congenital idiots to the state hospitals, but does not forbid their direct committal to the county insane asylums. That matter was brought to the attention of the board of charities and reform and they undertook to interpret the law that the idiots could not be committed to the state hospitals or to the county asylums either. We found that the law actually did leave that loop hole open, and they can be legally committed to the county asylums. Now, the result is that there are two or three hundred congenital idiots now in the county insane asylums, and necessarily they are the very worst of every class. They are, on the whole, a great deal more troublesome than the chronic insane are. The officers do not want to have them there if

they can help it. It is not pleasant to have the very worst congenital idiots in the county insane asylums. In Dr. Kerlin's institution in Pennsylvania they are set apart from the rest and no attempt is made to teach them anything.

Prof. Salisbury: These most helpless ones are better cared for by the inmates of the institution than they could be at home.

Mr. Wright: I see before me a very large number of the trustees, superintendents and matrons of the county insane asylums. You have a special desire to get rid of these for those whom you would be glad to take in their places. Therefore, do all you can to forward this bill. Do all you can with your own members. You can do a great deal in forwarding the progress of this bill. You have a personal interest in it. Milwaukee county has shown the way how something temporary can be done. In two or three other counties at least in this state there are sufficient number of these undesirable idiots already in the hands of the county authorities who must be cared for, so that it would pay you to put up a little building separate, but under the same management, temporarily, until the state gets around to take care of them, and the very fact that there are a number of such temporary departments organized in our institutions in different counties of the state will be a strong argument for the state taking charge of the idiots themselves.

Mr. Clarence Snyder: I have only to say that it seems to me no person in Wisconsin who is interested in this question will deny the great necessity existing. All people who have ever given a moment's thought to the question can see how far-reaching would be the influence of such an institution. But the question we are confronted with is a practical question; our legislature is beset with a carnival of demands from many sources. In order to work up sentiment enough among assemblymen and senators to assure an appropriation there must be a good deal of knowledge diffused. Now, this knowledge in reference to the feeble-minded is not possessed by more than a small number of the people of Wisconsin. In order to get a good appropriation there must be a pressure upon the members of the legislature. They must come to a better understanding of existing conditions. The state board of control have been compelled to ask for a good deal of money to keep the state institutions in repair, and we have been compelled to ask for a good deal of money in excess of what has been heretofore demanded. We are willing to take whatever they will grant for the establishing of an institution for the care of the feeble-minded. Get them to admit the principle, and suppose they do not give us more than \$25,000 for the next year or two; there is nothing that will do more for the cause than the erection of a building, however small. It will force itself upon the attention of everybody wherever there is a feeble-minded child. It will be easier to get the additional appropriation. Great enterprizes often, and generally, in fact, have come from small beginnings. A beginning, however humble, once made, spontaneous sentiment flowing therefrom, will do the rest.

Prof. Salisbury: Some of us who have been before committees before now know that we must split our demands. We can concede something to the demand that things have got to be cut down. Mr. Wright has brought before us somewhat the very pitiable and repulsive character of some of these people and the very low work that must be done for them, and there is nothing that a home ought to be relieved from so much, for the sake of the other children, as that.

Mrs. W. F. Allen: The points brought forward by Prof. Salisbury in regard to the more advanced pupils in an asylum assisting in the work for the less advanced is of special interest to me. I have seen it practically carried out. I frequently visited Dr. Harvey Wilbur's asylum in Syracuse, N. Y., and he explained many of the details of his work to me. This plan of utilizing the talents of the more advanced pupils was made quite a feature of that institution. Dr. Wilbur assured me he had received pupils who were unable to walk, though 12 or 14 years of age, and he had taught them to walk as you would babies, beginning with creeping. These pupils had later attained to reasonable proficiency in the ordinary school work.

Dr. Wilbur's success in training his pupils is too well known to need much comment. But I will merely refer to one instance as typical of many more. A young man sent to him, ignorant of even the commonest duties, the care of his person, proper modes of eating, etc., he trained so successfully that he often sent him on business trips to the surrounding towns. I remember Dr. Wilbur's pointing him out to me one day as a proof that training could remove even the manner that is considered inseparable from a defective mind.

In states where there is no provision made for the feeble-minded, the less defective among them are often found in our public schools. Here the work can not be adapted to them, and in addition to this, their presence is a drawback to the efficient work of both teacher and pupils. In schools by themselves they can alone make real progress.

Col. C. E. Warner: I endorse the report made by Prof. Salisbury. In regard to the desirability of the action in this direction, it seems to me our thought should be devoted to the way this matter should be presented to the legislature — have a committee appointed to look after that especially. Present the matter in the most favorable light before the legislature. I think that a farm is desirable for an institution of any kind, but the leading argument against it would be that it would not be self-supporting.

Allen Bogue: I agree that you can not ever make any farm self-supporting. I doubt if all you could raise on the farm would pay for the doctor and the teachers and I think we should go before the legislature as practical men. These legislators are looking, some for re-election and some for the good of the party, and small appropriations suit best. A great many of them have not given the subject the least thought, and I would agree that we ask for a small appropriation, make a beginning. They are not a de-

sirable class of patients to have in the poorhouses, and if we could get them away from the institution, and if we do not ask too much, there would be a chance to get it, but do not hold up that they will be self-supporting.

E. O. Holden: I think it would be better than an institution, to get the children in private homes.

Prof. Salisbury: The average family is not protection for the feeble minded girl; not even the father or mother can guard her.

I have visited the institutions of Illinois and Minnesota. There is in the Illinois institution a beautiful girl sent as a county case, she has a father somewhere who has means, but she is a county case, and in disposition a beautiful child. A gentleman visited that institution not long ago, and after he went away hesent her a letter and some money. Under the rules of the institution the matron of the institution had cognizance of such matters, and she instructed the girl about returning that letter and the money. What would be the fate of that girl outside of an institution?

ADJUNCTS TO MEDICAL TREATMENT IN HOSPITALS FOR THE INSANE.

M. J. WHITE, M. D., Medical Superintendent, Milwaukee Hospital for Insane, Wauwatosa, Wis.

Within but a comparatively recent period has the subject of the care and treatment of the unfortunate victims of mental disease been given due consideration with reference to the various auxiliary measures to be employed in promoting a return to normal conditions in curable cases presented for treatment, and the amelioration of the larger class capable of enjoying a partial state of usefulness in the world. In reviewing the history of the treatment of the insane prior to the last decade, the lack of the governing principle calculated to meet the conditions presented on a rationally physiological basis will in the light of subsequent experience, appear prominently to view. It is not my purpose to indulge in a retrospect of the conditions met with in the remote history of this peculiar class, when the affection occupied a somewhat novel position in the estimation of the profession and the laity; before it was accredited a morbid condition or disease and when the sufferers were subjected to indignity and ostracism.

To begin with the period when the insane were regarded as other invalids, suffering from an essential disease, it will be observed that the heroic measures adopted for their relief, consisting of abstraction of blood, blistering, violent purgation and the use of depletives and depressants, were duly supplanted by the more rational principles of rest and freedom from ex-

citing influences, with tonics, good feeding, induction of sleep and occasional diversions of a suitable character; what was termed the expectant plan of treatment. This system of treatment of the insane obtained a foothold which has never been abandoned.

The value of these principles as applied to the average case has been amply demonstrated. However, it was not sufficiently taken into account that, in a large proportion of cases met with, the person affected would seem to demand everything in the way of incentives to save him from the current of morbid reflection which was for a long period threatening to carry him off his feet, so to speak, and that the habit of morbid introspection, so common in cases presented for treatment, was to be combated. It was deemed sufficient to place the patient in surroundings thought to suit his condition, so far as rest and quiet were concerned, and to institute the administration of medicines calculated to improve the general nutrition and induce sleep; measures tending to arouse and stimulate a return to natural and healthful conditions of mind were, it is to be regretted, sadly ignored. The convalescence was undoubtedly retarded beyond what would be expected to be a reasonable duration, and cases lapsing into dementia were unduly hastened toward that goal. I would not wish to be understood as criticising unfavorably the methods practiced in the past history of the insane by the many noble, self sacrificing and eminently able men who have devoted themselves and their abilities to the cause of these unfortunate people. All honor to them! The foundation of the principles inculcated by them in their students and followers has been richly operative in producing beneficent results in the humane and advanced practice in vogue at the present time. They were the pioneers in the struggle for the advancement of the welfare of the afflicted ones and they held the essential principle of humane and scientific treatment, as opposed to simply custodial measures, as paramount, and their individuality and teachings have born fruit in the younger generation of alienists. The principle of rest and quiet and freedom from mental exertion was the key-note of the doctrine then advocated and no one will dispute its validity as applied to the average case of acute disease; it had its origin in a scientific observance of the principles of physiology, psychology and mental hygiene, and its advocates were of such strength and possessed such powerful individuality as to insure the intelligent and efficient carrying out of their theories and the perpetuation of their practice; and with what beneficent results the condition of the insane at the present time will fully demonstrate.

This theory and practice is as necessary and as effective today as in the past, and there is little likelihood of its being superseded by any other, unless perchance the discovery of some potent substance tending to check or render impossible cerebral degeneration, or to renew inert nerve cells and replace effete nerve substance, shall revolutionize the methods at present practiced. The theory of rest to the overworked brain with its attend-

ant derangement of functionation was based on the same principles and as faithfully practiced as those applying to the purely physical system. The comparison of a fracture in the osseous system with that of the disordered brain has been duly emphasized in the past by workers in the field of practical psychiatry and the deductions drawn have met with unanimous concurrence. Placing the brain in splints, so to speak, by the enforcement of absolute rest and quiet and immunity from distraction of any kind is the essence of the doctrine. This practice in the average case of acute mania is undeniably the correct and only proper one to be adopted with a view to bring about a return to normal conditions of thought, feeling and action. In the average case of acute melancholia, however, I am doubtful of the efficacy of such a practice alone. My experience, though limited in comparison with some observers, forces upon me the conviction of the necessity of practice of an opposite character. The average case of melancholia, in my opinion, requires not so much rest and seclusion from conditions in the outside world which, in part, no doubt, were instrumental in causing the morbid condition presented, as the employment of methods calculated to wean the mind from pet fancies and gloomy imaginings and forebodings and divert it into healthful channels of thought.

It will be seen, therefore, that the principles laid down will not apply equally in all cases, intelligent discrimination being required and a study of individual peculiarities of disposition, habit and thought called for and suitable measures instituted to meet them.

I would say that while I am a believer in the somatic or physical theory of insanity and consider that in a large proportion of cases there is an interdependence of physical and mental conditions, yet my experience leads me to believe that while any physical derangement in the insane should receive the closest attention and active measures looking to its correction equally with the sane, and any possible connection between the two conditions in their relation of cause and effect should be given the deepest study and investigation, nevertheless, I am convinced that, aside from the ordinary tonic and hygienic measures employed, the moral treatment of the insane is of still greater importance. It is readily recognizable that one of the earliest evidences of mental aberration is usually a perversion of the moral nature in greater or less degree, manifesting itself in a lack of power in the individual of adjusting himself to ordinary conditions and associations, absence of altruistic feeling, incorrect or exaggerated conception of passing events as applied to themselves, disregard of the proprieties and amenities of life and final absorption in self and the things of self. This condition is met with in the daily experience of every practical alienist and is of necessity to be antagonized by suitable measures not within the province of strictly medicinal treatment; consequently, what is termed the moral treatment of the insane is called into play with the hope of correcting the obliquities presented. Very little is

to be hoped for, in my opinion, from simply and solely medicinal treatment; the environment and moral atmosphere of the insane as produced by the example of their nurses and others in charge is most powerful; this in conjunction with the various auxiliary measures in use, such as healthful occupation of the body and mind of a not too stimulating kind, a salutary amount of amusement and diversion of a like character, both adjusted to the mental balance of the individual, will be found most effective in restoring normal mental and moral tone. The effect of environment on the insane is apparent to the average observer and in greater degree to those in close and daily contact and intercourse with them; in the early days this fact did not seem to be recognized in any material degree, and consequently was not taken, due advantage of in the accessories of their care. The present appearance of homelikeness and cheer sought to be attained, and which presents in the average modern institution in its exterior and interior arrangements, bears witness to the change of sentiment wrought by the lessons of experience. The gloomy and forbidding structures with cold, bare exterior, devoid of lines suggesting anything in the shape of a home, and everything calculated to impress the idea of custody and duress has gradually given place to cheerful, sunshiny abodes with every accessory tending to appeal to the sense of the beautiful and good. These are in turn being superseded, or at least modified, by the addition of cottages for the reception respectively of the milder types, newcomers as well as the various classes which constitute a source of annoyance and menace to their fellows in affliction; another step which marks the advance in modern psychiatry and to its perpetual credit.

These institutions on the plan of segregation, tending to the ultimate abandonment of that of herding the insane in large caravansaries, are proving a veritable boon to both classes and particularly the more sensitive class of acute cases in which first impressions are most potent for good or evil. Again, by these means, and in large congregate institutions steps have been gradually taken looking to a more perfect classification of these afflicted people and wherever attained it has wrought incalculable good. The entire separation of the defective classes, together with that most objectionable class from every standpoint of safety and comfort to the large mass of the insane, the epileptic, is being sought and attained in a limited number of the states and measures looking to the accomplishment of that end are being introduced in our own state at the present time in this line of progressive sentiment which, it is to be sincerely hoped, will meet with success. It will assuredly prove a perpetual source of pride and satisfaction to its promoters.

To return to my theme, the seeming digression from which you will pardon, the congregating of large numbers of the insane in surroundings however attractive, and however much effort was exerted to vary the monotony of daily routine, the condition of turbulence, discontent and vain importuning on the one hand and that of hopeless resignation, apathy and dejection on the other, was the picture daily presented to view.

The disuse of mechanical restraint in varying degree and wholly marks another step in the progress attained, and however conflicting may be the opinions entertained as to the benefits or the contrary resulting from its partial employment or entire abolition, it is not in the province of this paper to discuss.

This brings us to the period when the insane were still regarded as incapable of any intelligent or organized effort; the fear of trusting them with the use of implements of any kind also playing an important part. They were treated as absolutely invalid physically as well as mentally and suffered to languish in idleness. As a first step in the right direction, their assistance was sought in the performance of ordinary household tasks to their decided benefit mentally, morally and physically; next in the line of progressive sentiment they were persuaded and encouraged to assist in the various trade suited to their abilities and tastes and with what satisfactory results the records and statistics of the average modern institution of today will furnish ample evidence. This movement of organized labor among the insane, modest and trifling in its inception, has steadily and gradually been pushed to the utmost limit of good and has finally become an established and successful adjunct to the ordinary means of treatment employed. Its origin and development was based on the theory of prolonged disuse of a faculty resulting in inertia and ultimate decay, as applied to the curable or partially curable cases, as well as in the idea of possible elevation of the condition of the mass of so called incurable cases; the filthy, destructive and turbulent. As stated, the results of this practice have far exceeded the most sanguine expectations entertained in the way of success. Out of conditions of turbulence, unrest and painful dejection have come a spirit of contentment, quiet and renewed hope. The basis of this plan as an adjunct to the ordinary line of treatment pursued for the relief of these unfortunate people is assuredly grounded in the soil of common sense, judgment and humanity. It will be readily appreciated that voluntary idleness is most pernicious in the average sane individual and productive of discontent, mischief and general moral deterioration; then how much greater in degree will these results be manifest in the insane in a state of enforced idleness? It is only necessary to visit and compare institutions where the two conditions do not obtain uniformly to appreciate the *rationale* of the plan as applied to the insane. The old proverb "Satan finds some mischief still for idle hands to do" could never be more aptly quoted than with reference to the average insane person kept in that state. It is a fact universally established in the minds of close observers of this diseased condition that in a large proportion of cases presented, an excess of energy of a physical nature is constantly being generated and evolved, and that, if an outlet is not provided for it in natural channels, explosions are certain to occur periodically in the form of assaults, provoked or the contrary, on their fellows; again, in the insane, equally if not to a greater degree, the conditions favorable to restful repose at night are

to be met by the application of measures calculated to produce a mild degree of bodily fatigue, such as active exercise or employment or both in the open air, suited to the character of the individual as to strength, temperament and habit.

It is a most gratifying accomplishment to behold the success of such measures as contrasted with those of former times when the unfortunates were restricted in their movements, with the possible exception of daily walks ; and the surplus energy evolved expended itself during the night in motor restlessness, vociferation and endeavors to render night hideous and the abode repulsive to those within hearing. This condition of sleeplessness and unrest was, and is at present, to a considerable extent, met by the administration of sedatives and hypnotics whereby the nervous energy is suppressed perforce ; not in the average insane person, however, without dire effects being produced eventually, as evidenced by the miserable appearance of the victims of this system of artificial sleep. The same conditions are being overcome to a daily increasing extent by the employment of more rational methods, namely, relying upon the exhaustion produced by healthful exercise and manual labor in the open air during the day, and the administration of hot milk or lemonade at intervals, when demanded, during the night. For those unequal to the tax on the physical strength and those disinclined and absolutely resistive to such means, passive exercise, as furnished in the course of the Turkish bath, is employed with immense advantage to the individual.

The heat and sudation has been found to be most healthful and calmative to the highly overwrought brain and nervous system, equalizing the circulation and thereby relieving internal congestion ; promoting tissue transformation and incidentally the assimilation of foods ; ridding the system of effete material ; also constituting a general nerve sedative and hypnotic of a natural character, thus taking almost, if not entirely, the place of the various harmful drugs employed to accomplish the same purpose. This measure, as an adjunct to the ordinary medical and moral treatment pursued in the Milwaukee hospital for insane, together with administration of hot milk at night, has rendered possible a reduction in the number of sedative draughts amounting to 50 per cent. ; and the record of sleeping draughts is practically nothing, averaging two doses per night. Due credit must, however, be accorded to the effect produced by the extended degree to which occupation in the way of farm work for the physically robust and the mat and other industries for the weaker class have been carried. The results secured in the way of improved nutrition, with its attendant advantages of quiet and contentment, more than counterbalance, in my opinion, the effort demanded to bring it about.

Again, it is my firm conviction that due advantage has not been taken of appeals to the special senses in the treatment of the insane ; for example, music as an adjunct, intelligently and scientifically employed, has, by close observers, been found to possess really wonderful potency in its effects on the troubled and clouded intellect.

In the nature of the disease, involving, as it does, the faculties of perception and the emotions, which while blunted in some and existing only as a potentiality in others, yet in a large majority appear in an exaggerated degree of activity, judicious appeals to and stimulation of them would naturally be supposed to yield very material and satisfactory results. The love of music is an entity in the make-up of the ordinary being, and will inevitably reveal itself when reached by harmony of sound, however produced; and how readily are the attributes of mind stimulated to action; consciousness aroused by experiencing a healthful shock, so to speak; memory revived, the emotions appealed to and the general mental operations quickened into activity. The same *rationale* applies in a great measure to the victims of mental disease and with equal if not greater force.

The sense of sight as a channel to the mind is being appealed to also by the use of sunlight in its full intensity, and the employment of vari colored and attractive objects. Experiments in the field of hypnotism recently made indicate the extent to which this agency has been employed and with what results. It is found conclusively that these means of stimulating the mind through the medium of the special senses are of very material value and, in conjunction with others more purely medical, result in a re-establishment, partially at least, of functional activity. The measure of success attending the efforts of those who have for a considerable period past urged and promoted this practice of occupation for the mind diseased by various devices is of such magnitude as to warrant continued and persistent application of it, as well as further experimentation with any and all methods calculated to restore, in part at least, mental activity in brain structurally damaged and limit the degree of mental deterioration by an endeavor to re educate the crippled faculties.

Finally, the effect of association of the various classes of the insane for short periods daily, as accomplished by the recent introduction, to a limited extent, of the congregate plan of dining-rooms in institutions is being turned to account for the benefit of all classes. This system has very recently been instituted in the Milwaukee hospital for the insane and has proven eminently successful; the results in the way of improvement in the manners and deportment and the general elevating influence operative is clearly appreciable.

It will be observed that the various adjuncts employed in the treatment of the insane which have been briefly reviewed in this paper have for their object: first, the re-establishing of healthful and natural lines of thought, feeling and action, so far as is possible, due account being taken of the character and temperament of the individual sought to be reached by them; and, secondly, securing the closest approach to ordinary conditions of life formerly enjoyed in the outside world.

The counterfeiting of these conditions in their applicability to the insane will be seen to constitute the essence of the doctrine advocated in this paper and the *rationale* of the method, based as it is on conditions of mind in

health and in disease, and adopted and practiced in the average modern institution, assuredly commends itself to extended study and observation on our part in view of the accomplishment of further good to this unfortunate class of our fellow beings.

Question: Do you advocate the use of hot milk?

Dr. White: We give hot milk for sleeplessness. Hot milk is better than cold milk, give it almost scalding, as hot as they can drink it, and give it until they can sleep. We have been able to cut down the sleeping drugs very materially. Give about a tumbler full, and if they do not sleep within an hour, give them more. Give it mostly in chronic cases. We used to administer enormous quantities of drugs. We have gradually withdrawn the practice, and attribute it to the hot milk in connection with the Turkish bath.

Question: Could you recommend any cheap way in giving baths in small county asylums, that could be done either in some building outside or in the basement, that would not make a great expense

Dr. White: They have been tried in bath rooms, in detached buildings, but it requires so much time for cooling off process that it was not found practical at all. I should consider it best to put it right in the basement, and the expense is not great. An engineer of any institution could fit it up at a very slight cost, that is if heated by steam. I should consider it an excellent thing in even the small county asylums. I think a great deal could be done for \$300. It requires no great amount of special skill and arrangement. I am very enthusiastic on the subject of Turkish baths for the insane — it cures to a very considerable extent — in very recent cases when we can get them there. It also has a most soothing effect on epileptics.

The conference then adjourned until 2 o'clock,

AFTERNOON SESSION.

Conference met at 2 o'clock, president Ludwig in the chair.

The conference proceeded immediately to the consideration of the papers assigned for the session.

THE DUTY AND POSSIBILITIES OF STATE CARE AND TREATMENT OF DIPSO MANIACS — FROM THE STANDPOINT OF A PHYSICIAN.

By DR. GILBERT HATHAWY, Bedal Institute, Wauwatosa.

When I was invited by one of your honored committee to address you at this time upon the subject of "Inebriacy and What the State can do for Them," I thought I could do no better than to call your attention in a brief way to what, in my opinion, is the best way to care for this unfortunate class of people. This, as you all know, is a subject which is comparatively new and one that has only recently interested the laity.

I think it would be well at first for us to understand what is meant by the term, "Inebriacy." As commonly understood, it is considered a condition in which a person loses the control of his will power and is unable to withstand the temptation to drink. I do not think it is at all necessary for a person to be intoxicated sufficiently to call the attention of his friends to his condition to come under the term "Inebriate." It seems to me that any one requiring any thing of a stimulating nature, be it alcohol, opium or any other narcotic, and who is unable to do his work without them, is fully as much an inebriate as he who carries it to excess.

This is a subject which has interested the medical profession to a considerable extent for a great many years. We find that inebriacy has been recognized for years and years in fact, we all know that it has been a curse almost from the very foundation of the world. We are familiar with the fact that drunkenness is spoken of in different parts of the Bible and the same is true of the earlier medical literature, though to a small extent, and different remedies proposed for its cure. In Russia particularly has this been the case.

As we know, inebriacy is, I regret to say, not confined to either the young, middle-aged or old, the rich or the poor, male or female, but from every age, from both sexes, and every condition of people it finds its victims. It seems to me that it is surely on the increase among the younger generation and especially is this the case in our larger cities, and the most potent reason for this is, in my opinion, the fact that there are now so many saloons, magnificently decorated with expensive paintings, furnished in the most elegant manner, where young men can be and are made as comfortable as they could desire, and when they enter these places as they so often do with the purpose of having one drink, their mind is occupied by what they see, and the result is, instead of one drink they have several.

I do not think there has been one case in which a person has deliberately become an "Inebriate," but by association, trouble or sickness he has un-

consciously acquired an appetite over which he has no control, and before he himself is aware of the fact, he has become an inebriate.

As we know, alcohol and the narcotics produce changes in the general nervous systems which enfeebles them at first and finally destroys their functions and then affects the physical condition of the person using them.

The delicate connective tissue which is the groundwork of the brain becomes congested, connective tissue cells are deposited, and finally these retract causing an insufficient amount of blood to circulate to properly nourish the brain; therefore if the brain be not properly nourished its functions must be interfered with and as a result we find that a person addicted to the daily use of alcohol gradually seems to be losing what is generally termed "his will power."

We have all observed that a person who drinks is not as a rule a hearty eater.

Why is this? Simply because to a great extent the alcohol causes the stomach to refuse food owing to the inflammation it sets up in its lining membrane, and to the fact that it supplies for the time being his system with the necessary stimulus.

Food is, as we know, to a great extent antagonistic to alcohol in that it protects the lining of the stomach, nourishes the nervous system and temporarily relieves the almost uncontrollable desire for alcohol. This desire is not due to any particular condition of the stomach itself but rather to a condition of the brain which controls it, and thus it is, that when the condition of the brain becomes such as to require a stimulus there is experienced that uncontrollable desire for alcohol and so a person in the habit of taking stimulants says he feels as though he needs and must have it, and as a rule he takes it, feeling for a short time like another person until the stimulus has exhausted itself when he again experiences the same gnawing in his stomach as he expresses it and must again repeat the dose. This condition of affairs goes on from day to day, month to month, until from one or two drinks daily he becomes a confirmed drinker.

Association is responsible for the down-fall of many a young man in that he is often enticed against his better judgment and better nature to take a drink rather than offend a so called friend; could this friend but look into the future for a few brief years, I am sure he would never have asked this young man to have joined him in a so-called social drink, which in my opinion is responsible for more drunkards than any one thing I know of.

As to the duty of the state to this unfortunate class it seems to me that it is plain. We know that when a man commits an act against the peace of the community in which he lives he is arrested, tried and punished, either by means of a fine imposed upon him or by committal to prison for a certain length of time; and so it seems to me what a great advance would be made in reforming these cases had we some place where they could be sent at the expense of the state, so that they could, after short time, return to the world improved mentally, physically and morally — in fact, a

new person. We all recognize the fact that in the majority of cases a man or woman arrested for intoxication soon loses all respect and confidence in themselves, thinking, as they invariably do, that as they have disgraced themselves and their friends, it is almost useless for them to try to do better, and as a result we find that in place of their making a strong effort to do better they drift from bad to worse, finally populating our asylums, poorhouses and prisons. It seems to me that was the state to establish an institution for their care the results would be all anyone could possibly ask for. At least 75 to 80 per cent. should be cured. I know that in the Bedal institution with which I am connected, we have cured and saved from a drunkard's grave nearly two hundred cases with a relapse of only $2\frac{1}{2}$ per cent. This may seem incredulous but such is the fact nevertheless. It does not seem to me that it would be advisable to have a law compelling a person arrested for drunkenness to go to an institution for treatment, but let it be of such a character that he himself may decide the matter. Give him the power to choose, either so many days imprisonment or so long at the cure, but the length of imprisonment should certainly be as long as the time he would be required to remain at the institution, as there is many a person who, was the length of time necessary at the cure longer than the term of imprisonment, would choose the latter, feeling that by so doing he would the sooner be at liberty to again return to his former condition of debauchery and vice; but should he choose the institution for the same reason would in a few days be thankful that the state in its munificence had permitted him an opportunity to once again become a man. I do not think it would be wise to place any restriction upon them after the first week other than those necessary for the proper management of an institution of such a character. It seems to me, and my experience will support me, that the more a person of this kind is required to conduct himself as a gentleman by considering him as such in your intercourse with him, the better it is for him, inasmuch as he realizes that to a great extent he is upon his honor and thus his moral nature is stimulated for the better.

I know that by some heredity is considered a very prominent factor in inebriacy. This may be so, it probably is in some cases, though in my experience in nearly two hundred cases in the past nine months I have not found it a prominent cause by any means, nor have they been more difficult to cure. If you gain the confidence of a person desiring to be cured, and let me say right here, that I consider this one of the most essential things in his treatment, you will find in the great majority of cases, no trouble in curing him, but if you regard him as a person unfit to associate with yourself, a man who has degraded himself almost beyond recovery, I confess that the outlook for his remaining cured is not bright. Of course, you can not expect to have the percentage of those cured as great as those experienced by private institutions as the patients would be, as a rule, those possessing less moral stamina than those seen at private institutions. Still, as I have before said, your cures should be at least seventy-five (75)

per cent., and were this the case, what a grand and noble work you would be accomplishing, and how many once useful men and women you could restore to society and especially to homes and loved ones. In so doing you would provide a means of support to many a family now cared for by the hand of charity, and brighten many a home now sad and desolate, but to me it seems that the grandest of all would be the knowledge that would surely come to every thinking person in our state, the fact that all has been done possible for this unfortunate class and that the state has done its duty.

THE DUTY AND POSSIBILITIES OF STATE CARE AND TREATMENT OF DIPSO MANIACS (FROM THE STANDPOINT OF A LAYMAN).

C. S. CLARK, a Keely Graduate, Milwaukee.

It is here claimed, and is susceptible of proof and demonstration, that as a matter of political economy, it is cheaper by one-third to cure the inebriate at public expense and by legal procedure, than to care for him and his family.

With the advancement of thought and science new avenues for human achievement constantly arise which suggest almost limitless possibilities for good. But the greatest blessings to mankind have only reached the needy after a passage through the fire of suspicion, kindled by the hand of disapproval and fanned by the breath of jealousy, while those incapacitated by an oversight on the part of nature from reaching the altitude of the public benefactor, conspire together to dislodge him at all hazards.

Some years ago the world learned with suspicion that dipsomaniacs were being relieved of their abject slavery as a result of a medical discovery. Later newspapers began to refer to it, and when the veteran editor of the *Chicago Tribune* editorially endorsed the new means of escape from a damnable bondage which had existed and grown for at least 4,000 years, the knowing ones awoke with a start. The ever-jealous, suspicious medical fraternity stood aghast; the wisdom-endued religionist, and his first cousin, the third party prohibitionist, lifted up their voices in holy horror, and solemnly renewed the declaration of old that nothing good could possibly come out of Nazareth, while the dying slave to drink aroused himself from the sluggish nightmare of a horrible dream and beheld the new light with joy and thanksgiving—a light which has since that time cast its effulgent glory throughout the length and breadth of the land; and where darkness reigned and the gaunt ghost of helpless bondage stalked in supreme and tyrannical power, there is heard this day music fit to echo in heaven and be noted by angels, as 100,000 freed men and women stand in

"The Perfect Light," proudly proclaiming that once they were in slavery but now they are free; once they were lost, but are found again; once they stood upon the yawning abyss of the drunkard's perdition, but they have taken on a new life and are themselves again, while half a million once dejected, helpless, misery-enslaved women and innocent children, who stood in the shadow of an awful and silent grief, and with hearts bowed in the dust of humiliation and suffering, cried aloud to God and man for rescue and relief, sit this day in the peaceful sunlight of scientific redemption—the proudest and happiest women and children in the world at this hour.

It is with some hesitation and trepidation that I appear before this intelligent body of men and women, far-seeing and experienced in matters pertaining to the welfare and care of God's unfortunates, who, through one or more of the numerous weaknesses and mistakes of frail and erring humanity, have become public charges or subjects for your solicitude and careful consideration.

I appear at this time simply as a layman in the interest of an unfortunate class of my fellow creatures, which has thus far in the progress of civilization been considered in the hurriedly arranged catalogue of criminals and deliberate offenders against morality and the peculiar ideas of so-called Christian judgment.

When wise people tortured the poor offender whose serious "crime" lay in the fact that he suffered from insanity and was in every sense irresponsible, the world for centuries approved of the punishment, and the eyes of humanity were opened slowly and suspiciously when the discovery was made that the poor wretch suffered from a disease and was not in league with the devil.

Then came a system of severe and murderously "heroic" treatment, in chains and dungeons and solitary confinement. That cruel system was looked upon as an advanced step of overshadowing grandeur and magnanimous philanthropy.

To-day, the hospital for the care of the insane, where bolts and bars, straight-jacket and dungeon attachments are found, is a curiosity and a place generally considered a relic of barbarity and heathenism.

Thus has the wisdom and intelligence of the world made headway, and yet we stand, perhaps, only on the threshold of human progress and Christian advancement.

It is to a new and blessed ray of sunlight, admitted through the veiled windows of scientific research and advancement, to which I would endeavor to point you at this time—a ray of God-given light, breaking through a desperate cloud that has obscured the world's vision during one long and torturous night of more than four thousand years' duration—and I stand in this intelligent presence to solemnly and earnestly declare that I know positive deliverance has come, speaking as one who has passed through the darkness and bitterness of despair, up into this blessed sunlight of a new scientific birth and resurrection on earth, which could not

have been experienced but for the discovery that inebriety was a positive disease and that it was not only curable, but that the man and the means of deliverance had arrived.

Twelve years ago, when a humble, country physician of obscurity boldly declared that at a certain stage, drunkenness became a disease, and that he had, after a quarter of century of study and investigation, found a positive combatant and destroyer of the alcoholic poison, the world smiled aloud just as it had done when insanity was announced to be a disease, subject to treatment, instead of the work of the evil one.

To-day the investigating and intelligent world practically endorses the startling theory of that humble physician, and to-day the name of Dr. Leslie E. Keeley, of Dwight, is a familiar household word throughout all Christendom, and more than 100,000 men and women, once in helpless bondage, stand today as living monuments to the truth of that startling declaration and the now unquestioned efficacy of that medical discovery.

In the face of the glorious fact that these 100,000 and more honest and now honored men and women proclaim in every hamlet, mountain-fastness and city the glad tidings of great joy; in the solemn presence of half a million tender women and sweet children, who at this hour, all over this land, sit in this blessed new sunlight and thank God for the deliverance from abject slavery of sons, husbands and fathers, and within the sound of joy and gladness coming from thousands of reunited families everywhere, the cynic and the doubting Thomas may sneer and continue to doubt, but the facts and blessed truths remain to tell the great story of a new life and of scientific salvation.

I stand in this learned and experienced presence not as a prohibitionist, not as a temperance advocate, nor as a member of any so called temperance organization, but as a member in good standing of a grand lodge, which has no distinctive lodge-room, no glittering paraphernalia, no mysterious pass words, signs or grips, and no high price of initiation, and whose only outward ornamentation is perpetual, scientific sobriety and this simple badge, yet a grand lodge which can to day show in its membership a magnificent army of 100,000 formerly helpless slaves for from five to forty years hopeless dipsomaniacs, or victims of a disease which rendered them as helpless as babes — 100,000 men and women given up by their friends as forever and forever lost, many of whom in the periods of painfully uncertain sobriety knew scarcely an hour of peace or security, and who were as certain to fall again and again as the sun is to set upon the morrow, yet 100,000 men who, through God-given science and common sense medical treatment, are today proud in their certain escape; who possess the positive and blessed assurance within themselves that the desperate devil of the black, bleak and awful past has been at last triumphantly "cast out," never to return in 95 per cent. of the cases receiving this scientific blessing, and 100,000 good men and women who know that a damnable and absolutely irresistible appetite has been most effectually eradicated from their systems.

You ask me if drunkenness is a disease and if it is curable? I answer that it was in my own case, and from a helpless, struggling, periodical dipsomaniac I have been regenerated and scientifically born again, as have hundreds I know of in our own state and hundreds I know of in other states.

Such is the great army of regenerated and made over men and women to which I am proud in my escape to belong, and I am here to day to boldly declare and prove that this, "our universal brotherhood of man," represents in its ranks more practical temperance achievement and positive permanent relief and future possibilities than can be shown by all the temperance organizations, religious or otherwise, singly or combined, that have existed since "Noah lay drunken in his tent."

"But what has all this to do with the best legal means of handling the dipsomaniac?" you may ask.

I will tell you what I sincerely believe it has to do with that grave question, and what I believe will be one of the great results of the discovery and treatment in every far seeing state in this union, within comparatively a few years.

It will simply demonstrate to all intelligent, thinking people that, casting aside all sentiment and sympathy, if you please, in the future it will be cheaper and less burdensome to the state, county and nation to cure the inebriate when arrested for the offenses of the results of drunkenness, than to care for him in the workhouse, term after term in his helpless slavery, and at the same time perpetually care for his unfortunate family.

This may, at first thought, appear to be a ludicrous proposition, but wait:

It costs the average county, thirty three cents a day to board its prisoners and dependents. The police records of Milwaukee, for last year, show the following:

Common drunkards arrested on state charges (that is, for habitual drunkenness, failure to support families and for petty offenses, as the direct results of drunkenness), thirty-one (31).

City arrests for drunkenness, 1,137; drunk and disorderly, 1,687, or a total of 2,855.

An average of at least half of this number are unable to pay the fines imposed, and the average sentence is fifteen days in the house of correction.

For the 1,427 who are thus sent up, we have a total of 21,405 days of imprisonment, or a total expense for board at 32 cents per day of \$470.91 for one day's board, or something like \$7,000 for their full term.

These figures of arrest represent at least 30 habitual drunkards who spend most of the year in the house of correction, or allowing 300 days in the year in which they are in legal trouble, as a direct result of the disease of drunkenness, it costs the tax payers \$9.90 for every one of the 300 days, or a total for the year of \$2,970 for taking care of 30 helpless inebriates.

Again, agent Frellson of the Associated Charities of Milwaukee, informs me that nearly 76 per cent. of all the poverty and misery of the 300 fami-

lies in the city proper, or about 600 families in the county which are cared for at public expense for at least six months of the year, can be traced directly to the curse of liquor.

So that we have upon public expense and sweet charity alone in Milwaukee 228 poverty-stricken families, of an average of four members each, or 912 dependents on public charity, as a direct result of the disease of inebriety which has rendered the 228 husbands and fathers worthless burdens taxation.

If it costs 33 cents per head to maintain these 912 dependents every day for at least six months, the additional sum of about \$3,300 must, in justice, be added to the sum charged for caring for the inebriates incarcerated.

Let us take merely as an illustration, the 30 families of the 30 helpless inebriates we have considered:

I am informed by agent Frellson that \$3 per week is a very low estimate as an amount for the care of a family at public expense. For the 30 families as a result of drinking to excess, we have then an outlay of at least \$90 per week, or \$2,360 for their care for six months, or a total for the care of 30 inebriates and their families of \$5,330, a vast annual outlay without hope or expectation or possibility of a single beneficial result, or a satisfactory end. And this \$5,000 unprofitable taxation as against about \$1,000 which can be expended to restore these now useless men to manhood, good citizenship and their families, and at the same time remove their families from the lists of charity. And this can be easily accomplished, if our law-makers, in their good judgment so will it.

Does an intelligent body of law-makers desire a stronger argument than this? Certainly not, if sincerity of purpose and public benefit of action be the ends sought in legislation.

In reply to some questions addressed to Inspector M. J. McLaughlin, of the House of Correction, Milwaukee, relative to the cost of caring for inebriates, Mr. McLaughlin says:

"Of the total number of persons confined in this prison during the year 1892, about 25 per cent. were committed on charges of drunkenness, and 33 per cent. on charges of drunk and disorderly. The total cost of maintaining the former was \$7,355.56, and that of the latter, \$9,807.42. As this is a prison, and not an inebriate asylum, and as the inmates have all been sentenced to hard labor, and therefore earn a part of their living, which earnings should be deducted from the foregoing sums, I am unable to give you an idea of what it costs to care for inebriates.

"Those classified as drunkards can justly be termed inebriates, but it would be unjust to apply the same rule to those who were sentenced for being drunk and disorderly, and call them all inebriates. It may be safe however, for me to say that under ordinary circumstances the cost of maintaining our inebriates would be about \$10,000 for the year."

The \$10,000 here referred to represents the actual cost of taking care of nearly 3,000 persons, so-termed drunks. This means a cost of \$300 per

prisoner, or from 250 to 300 per cent. more than the standing figure for a complete treatment and cure at a regular, privately conducted institution, and if the claim that it will cost the state not more than \$35 per patient for care and cure is correct, you see at a glance the vast saving in expense in one year by sending the inebriates to some place where they can be scientifically treated for their weakness, instead of the utterly useless system of incarceration with no regular course of treatment. It is of course not assumed that all the 3,000 cared for at the house of correction in Milwaukee last year were helpless drunkards, subjects for treatment, but the figures are merely given to demonstrate the great benefit of curing that number, when considered from the standpoint of taxation alone. The ratio for curing the helpless will be the same, be their number whatever it may.

But the painfully accurate critic will declare that the city or county secures a large yearly revenue in fines from the men arrested for drunkenness who pay their fines.

Will any city, county or state, point with any degree of pride or exultation to the money thus wrung from wretched misery, and taken—usually, from pinched, poverty-stricken women and children, to pay for legalized offense? Not in the calm light of serious reflection.

To cure an inebriate at a regular institute costs an average of \$100. Did the state, however, place the same treatment in some one or more of its already existing reformatory institutions, for the proper care and treatment of these unfortunates, the same results could be had, as at the regular institutes (or as are now being secured at the National soldiers' home), as outlined in the appended draft of a legislative bill, at merely a nominal cost. The remedies could be had at a reduction of 40 per cent. off current prices, and the average cost to treat and cure an inmate would then be \$15, with expense of board added. Board and incidentals would perhaps amount to \$20 per inmate. We would then have 95 per cent. of now helpless, struggling and useless inebriates cured and restored to the place of bread-winners and good citizenship at an average of \$35, or, a total cost of about \$1,000 for curing the thirty inebriates under consideration as an illustration, and who are now costing their city or county \$3,000 for something that is without benefit, and which expense is repeated every year. This does not take into consideration the \$3,000 necessary to care for their families in addition to the "legal adjustment." Thus we make of helpless men useful citizens, and we at the same time cast rays of sunshine and hope, peace and happiness, into the now darkened homes of pinched poverty and untold suffering.

The public is, however, not given to the sympathetic, but it does consider the economic, and while providing for such a legal blessing as that here suggested, it would be putting money in its own purse, and incidentally to it, rescuing enslaved men and bringing joy and thanksgiving to the hearts of tender women and innocent children. It would drive the tears

from the sunken eyes of want and heart-broken wives and gray-haired mothers; it would lessen crime and evil of almost every character, and it would make of slaves and public burdens freemen and foemen in the great battle of life.

But I only ask of the business, methodical public to scan the cold financial balance sheet in contemplating this great legal question of public economy.

I am fully aware that legal authority has not as yet declared inebriety to be a disease, and does not legally recognize a cure; but a portion of the best medical authority now admits both propositions, and I cannot believe the wise legal fraternity will long remain in darkness and in the rear of scientific thought and medical advancement.

The legal side of the question, and that of a legal cure, are already under careful consideration by high authority in several states, and in one, Massachusetts, I believe, a prominent judge recently sentenced a helpless dipsomaniac to a Keeley institute, or rather suspended the usual sentence, providing the inebriate would go to the institute and receive the blessing. And he gladly went. The same was done in New York and Colorado.

And thus is the legal sunlight breaking forth upon the the grandest possibility of the nineteenth century. Save the man, restore him to usefulness and his family, and save taxation, untold misery and suffering at the same time, with the mighty weapon of human justice and law.

A year ago the government of the United States entered into a contract with The Leslie E. Keeley Company for the establishment of the cure at the various branches of the national soldier's homes.

Here is a report from one of them, made by Governor A. J. Smith of the Western Branch at Leavenworth, as to the result in treating old soldiers, for years helpless dipsomaniacs. It comes from a disinterested source:

WESTERN BRANCH, NATIONAL HOME, D. V. S.,

November 23d, 1892.

General W. B. FRANKLIN, President Board of Managers, N. H. D. V. S.

General:—I have the honor to submit the following statement of the work accomplished in the Keeley Institute at this Branch, since its establishment, March 29th, 1892, viz.:

Number treated for drunkenness.....	277	
Number treated for opium habit.....	14	
Number treated for morphine habit.....	5	
Number treated for tobacco habit.....	8	
	<hr/>	304
Graduates.....	264	
Under treatment at date.....	40	
	<hr/>	304
Lapsed after treatment for alcoholism.....	25	
Successfully treated.....	279	
	<hr/>	304
Ratio of lapses per 100 for whole number treated.....		8.22

Admitted to Home to take treatment for alcoholism.....	14	
Admitted to Home to take treatment for opium and morphine habit	3	
Transferred from other branches to take treatment for alcoholism.....	6	
Transferred from other branches to take treatment for opium habit.....	2	
Members of Western branch treated	279	304
		==
Temporarily admitted for treatment and voluntarily discharged, able to maintain themselves		10
Members of long standing, who left the Home able to maintain themselves.....		30
Total		40
		==
Members (graduates) working on regular detail		103
Members (graduates) working irregularly.....		15
Total		118
		==

The average age of members in this report is 59.

The per capita cost of maintenance for the fiscal year ending June 30th, 1892, at the western branch, was \$145.65. Assuming that the forty members who have voluntarily left the home to earn their own living are permanently restored to society, the annual saving to the government for their maintenance is \$5,826.

* * * * *

The number working (103) should be considered as self-sustaining, inasmuch as their labor obviates the necessity of employing civilians at much greater expense; thus, the cost of maintenance of 143 members, amounting to \$20,828, is saved each year. Many of the graduates who have left the home are now in receipt of good salaries; others, professional men, have returned to the practice of their calling and are reputable, self respecting citizens. Five of our graduates have married since they left the home, and others have been restored to families long ago neglected or deserted.

* * * * *

Not one has been lost by death, although many who were treated were upon the verge of the grave. About one hundred and fifty graduates, those most able to bear arms, have organized three companies of infantry and a section of artillery. There have been furnished for their equipment, 150 Springfield rifles, model of 1884, with accoutrements, and two 12-pdr. Napoleon guns. The men present a splendid appearance and readily adapt themselves to the remodeled arms and the revised tactics.

The most gratifying results are shown in the morale of the branch. The annual report rendered to the board of managers for the fiscal year ending June 30th, 1892, showed a less percentage of offenders than ever before in the history of the western branch, viz.: 11.7 per cent, as against 19.66 per cent, the preceding year, a reduction of 7.96 per cent.

Very respectfully,

(Official.)

ANDREW J. SMITH,

R. HAYES,

Governor.

Acting 1st Lieut. and Adjutant.

What can be done for the old soldier at a national home, can certainly be done for the inebriate who becomes a public burden and a subject for legal disposal.

Should a law pass for the establishment of a legal institute for the cure, or a number of such institutes in the state, I believe the results and blessings, within a single year, would be so apparent to all fair minds that the step would meet the complete endorsement and enthusiastic approval of every good and intelligent citizen in Wisconsin who desires to see humanity bettered, taxation reduced and crime materially decreased.

The world cannot look upon the inebriate with that feeling of sympathy and charity that he is rightfully entitled to, but the great heart of humanity must go out in sympathy and pity for the innocent, tender wives and mothers and little children, who suffer through no act of their own save that of marital and filial love and devotion. That is their only offending.

The hour and the means of rescue and succor are at hand. Let the law be merciful; let it be just, and urge it to extend to that man who is willing and anxious to be saved, the strong right arm of legalized, scientific and permanent reformation.

The following is the legislative bill proposed or suggested. It has been prepared by lawyers:

AN ACT for the prevention of crime and the suppression of inebriety.

The people of the state of Wisconsin, represented in senate and assembly, do enact as follows:

SECTION 1. When any person shall be convicted of any crime or misdemeanor (not amounting to a felony), in any municipal court of any county in this state, who shall have by excessive drinking of intoxicating liquors or drinks, become unable to attend to business, or shall have lost self-control and become an unsafe person to remain at large, it shall be lawful for the judge of said municipal court, wherein any such conviction may be had, and the said court, may, upon the execution and filing with the clerk of said court, the consent thereto, duly signed by such convicted person, and acknowledged before some officer authorized to take acknowledgments of deeds and other instruments, and upon the application of the attorney of such convicted person, suspend the sentence against such person, and by an order of said court, commit such convicted person to any hospital, infirmary or place within this state, which may have been selected by the state board of control and named in such order, for the term of thirty days (or until the medical authority in charge shall consider such person well and cured), for treatment in such place, during said term, for dipsomania, providing a thoroughly demonstrated method of treating dipsomania shall have been secured for use in such place, after such remedies shall have been in general institute use for at least five years.

SECTION 2. When any person shall be convicted of any crime (not amounting to a felony), or misdemeanor, in any circuit court of this state,

who shall have by excessive drinking of intoxicating liquors or drinks, become unable to attend to business, or shall have lost self-control and become an unsafe person to remain at large, it shall be lawful for the judge of said circuit court, wherein such conviction may be had, and the said court may, upon the execution and filing with the clerk of said court, the consent thereto, duly signed by such convicted person, and acknowledged before some officer duly authorized to take acknowledgments of deeds and other instruments, and upon the application of the attorney of such convicted person, suspend the sentence against such person and by an order of said court, commit such convicted person to any hospital, infirmary or other place within this state, which may have been selected by the state board of control and named in such order, for the term of thirty days (or until the medical authority in charge shall consider such person well and cured) for treatment in such place during such term, for dipsomania, provided a thoroughly demonstrated method of treating dipsomania shall have been secured for use in such place after such remedies shall have been in general institute use for at least five years.

SECTION 3. It shall be the duty of the governor within six months after the passage and publication of this act, to select and provide one and not more than four places within this state, where persons committed under the provisions of this act, can be kept in custody and receive proper medical and other treatment for dipsomania and be cured, as hereinbefore provided. And they are hereby authorized to make any and all proper contracts, from year to year, with any responsible person, firm or corporation, for the proper care and treatment of all such persons so committed in this state, by the order of said courts, at a rate not exceeding one dollar and fifty cents (\$1.50) per day, and not exceeding a reasonable term of treatment as the judgment of the physician in charge may dictate, for any one person.

SECTION 4. The expense of the said commitment, cure, support and treatment of all such persons so committed, shall be paid by, and chargeable to, the counties, of which they may be residents respectively.

SECTION 5. This act shall be in force from and after its passage and publication.

This bill, somewhat improved in language and legal phraseology, was presented in the legislature a week ago by Assemblyman W. H. Austin, in order to have it in under the rule closing the doors to further reception of bills on the 23d of February, and is here submitted as requested by your committee.

Mr. Wright: What other methods of cure are there besides the Keeley cure?

Mr. Clark: There are in this country about three hundred different cures. I know the Keeley is good, because I have gone through the mill. The med-

ical fraternity have found that a declaration of ethics against keeping the formula secret does not go with the people. In fact, if it was made public, it would be put in the saloon-keepers' hands and destroyed.

Question: Has any medical association endorsed it as a scientific remedy?

Mr. Clark: I know of a number of leading physicians in the country who endorse it constantly. The best business men in this country send their employes there. Heretofore there seemed to be no help for the inebriate and no relief for the unfortunates. Now they are informed that they must either go to Dwight or retire from the establishment. The best men in the country are sending their employes every day. Some churches have preached against it, but many ministers now endorse it fully. It is only within the past year that they have taken it up and considered it. They have claimed that there was no cure.

Rev. H. A. Miner.—I have a great interest in this movement. I have watched it with a great deal of interest during four or five years. I have personally met Dr. Keeley, had a very satisfactory conversation with him, and so far as any investigation I have been able to make in reference to the matter, I can not for the life of me see why any philanthropist should oppose it. I know of a large number of persons who have been treated in this way from one to two years ago and have remained firm. We have in our office a man who has been treated in a similar institution, not precisely the so called Keely cure, but so far as we can see it is a clear case of cure. I wish furthermore to say that being conversant with a large number of religious periodicals, I have not as yet found that the Christian church is opposed to it—I do not know why the Christian church should be opposed to it. I simply make this remark because of the surprise which was awakened in my mind by the statement made. I presume there are persons that have expressed a doubt or raised a question concerning it, but I do not know of any respectable body of Christian men and women that have opposed this movement, and I do not know of anybody who really has any interest in humanity that is opposing any method that will result in the breaking of the terrible bonds with which men are bound. There are those who feel that it would be a good thing to strike at the cause of all this. It would be a good thing to cut off the machinery that makes it necessary to establish these hospitals. We think that would be a very wise thing to do, and for the life of some of us we cannot see why we should go forever cleaning out those places that breed typhoid fever, diphtheria and cholera, and not clean out the places that breed alcoholism. We cannot see the reason why that is not done, but it is not done, and until this is done I suppose we have got to dispose of the products of these institutions that are now licensed by the state and municipal authorities. I suppose we have got to do to that sort of thing. I am very earnestly in favor of pushing along this line to save the men who have thus become the slaves of this terrible habit, who are thus diseased, and I am furthermore in favor of removing the causes of the disease.

Mr. H. H. Giles: There is one thing in connection with this subject that bothers me. I have listened to Dr. Hathaway's paper and hoped that I should get light on the question. I did not. Then I listened to Mr. Clark's paper for light, and I did not get it there, although Mr. Clark several times spoke about the scientific reformation or scientific cure of drunkenness. Now, I understand that the medical profession generally, and I think — I almost know it is a fact in Wisconsin — are not in full accord with the modern new fangled way of curing drunkenness. In talking with a physician in this city not long since I asked him how he stood on the Keeley cure. He said, "my judgment is suspended." But why? — forty or fifty reformed men in this city, some reformed for months and some over a year, and in a neighboring town seventy-five of the worst cases in that community have been reformed — why do you suspend your judgment? "Because we fail to see a scientific basis for this cure." Now, you gentlemen who know more about it than I do, furnish us a scientific basis. I have thought sometimes perhaps it is a matter of speculation with Mr. Keeley, that if the *modus operandi* of scientific reasons were given why the administration of such doses perform a cure, if the reason became plain there would be no chance for speculation. What is the scientific basis of the Keeley cure?

How does the chloride of gold operate upon the physical system to do away with the desire for alcohol? That is the question that is asked in thousands of minds today. We are not all Yankees, yet most of Wisconsin people possess the Yankee characteristic, that is, to know the why and the wherefore. If we could get hold of that we would all advocate the Keeley cure. I have faith in it, I must have faith because I have the evidence within my own acquaintances. Scores of men who have been reformed, some of the very worst drunkards, have been restored and been good members of society for months and for two and three years, and my experience shows that a very small percentage who go through the Keeley institute or other institutions relapse into their old habit.

Prof. Salisbury: I should like to ask if any physician can explain the scientific basis, or why or in what way quinine prevents the return of periodic fever? I should say no. If we are certain that quinine will produce the result, that is enough. If we are sure of the results from a practical observation that chloride of gold produces a cure, that three in four of the cases are permanent, what more do we want? I am astonished that Mr. Giles should ask for anything more than for its permanent results.

Mr. Miner: I want to say that if ever anything has been demonstrated in this world as a blessing, it is this treatment of the inebriate. I know it from the observations that I have had of a large number of cases, and very severe cases too — what you may term among the worst cases — that have so far as we can see been permanently cured for two years, and we see no reason why they may not be cured for two years longer. A treat-

ment that has resulted in such large blessed fruits as this treatment has, certainly demands the favorable consideration of this intelligent body.

Mr. F. Wilkins: I understand that Mr. Clark has made some investigation as to a paper written and delivered by Dr. Dewey, of Kankakee, relative to cases of insanity subsequent to treatment by the Keeley cure. Now, I have not seen him since he made that investigation, and I am anxious myself, and our members of the conference will be also, to hear any account he has made in that phase of the question. I agree with Prof. Salisbury that it is no part of our business, neither is it beneficial to attempt to sound the scientific process connected with the Keeley treatment or similar treatments. What we have to consider is the results which follow. I have had considerable opportunity for observation, inasmuch as many of my personal friends in Milwaukee, or quite a number of them, have undergone the Bedal or Keeley treatment, and their personal relation to me of their experience and results of their treatment as experienced by them have been such as to convince me that its value is untold. Perhaps the most important element in the cure is the moral force which is regained by the patient after undergoing the treatment. The effort to go to the institution is a great moral effort on their part.

F. J. Bold: I have listened to the discussion with a great deal of interest. There is more light wanted on this subject. It seems to me that when we say this is the scientific explanation, it is not. The fact that we have a certain series of observations that certain things have happened, we can not call it scientific until we explain the relation between cause and effect, and it seems to me that Mr. Gile's question is still before us, and his question is a fair and honest one. I have taken some pains to inquire among physicians as to the probable workings of the so called bichloride of gold in the treatment of inebriates, and while they were unable to offer any satisfactory explanation of it, nevertheless they *did not* attempt to dishearten further investigation of the matter. I would like to hear from some men who know more about it.

Mr. Clark: I think this question was answered by Dr. Keeley. As to the man who goes to Dwight—he goes there; in three days, as a rule, he has no desire for liquor; he sets it aside at the end of three days. The appetite which he knows he has always had is gone, and he stands precisely where he stood before he touched liquor. As to Dr. Dewey's statement at the national conference of charities and reform at Denver, I do not believe there is a person here who would respect a man who would positively state and know it to be so, that it would injure and drive a man insane, and then advise his friends to go there. I have here Dr. Dewey's own words: "I am no party and can not be a party for or against the Keeley cure. I do not think it is the best method adopted by Dr. Keeley to make it a secret. I do not approve of that. I do not know what the treatment is. I have sent men there myself. I have been consulted in regard to it, and I believed that all things considered it was well that they should go." As to

why a man is scientifically reformed, the heart-broken wife and sister who have put up with the torture no one can explain, for years, do not ask how it was done.

Mr. Bold : As I understand it, there is no such thing known as a staple called bi-chloride of gold. If I have been rightly informed, is not the name the biggest injury that the cure now has? If there is no bi chloride of gold, then surely the name is against the cure. It says it is a fraud. The name is a fraud whether the cure is or not. I ask for information whether any one here knows whether there is anything in the chemical world known as bi-chloride of gold?

Mr. Hathaway : I would say that there is a preparation or a chemical formula of bi-chloride of gold. The preparation of bi-chloride of gold and soda is one of the strongest we have, and by its action on the nervous system is a most powerful stimulant. That is the only scientific reason I can give you for the result.

EVENING SESSION.

Conference resumed work at 7:30, President Ludwig presiding.
The evening was devoted to the annual address.

THE SOCIAL ASPECTS OF PAUPERISM AND CRIME.

WILLIAM A. SCOTT, Ph.D., Assistant Professor of Political Economy in the University of Wisconsin.

Ladies and Gentlemen: An examination of the subjects upon which one might conceivably speak on an occasion like this revealed one which seems to me particularly appropriate, both from the standpoint of the speaker and the hearers. I refer to the social aspects of pauperism and crime, and of the methods adopted for their prevention or cure. As a student of social science I have given more attention to this subject than to the others in which this conference is particularly interested, and I therefore feel that it will be less presumptuous in me,—who can lay no claim to the title of specialist in this branch of social science,—to speak upon this subject than any other.

I am also convinced that in our search for a solution of the problems which we owe to the dependent and delinquent classes, we should be guided solely by the interests of society. Pity for the unfortunate may be a good reason why we, as individuals, should help the poor, but it cannot justify the founding of public institutions and the levy of taxes on their behalf. This conclusion must follow from the well recognized principle that government exists for society, and that it has no functions except those conferred upon it by society. Public charitable and penal institutions, and

the use of public money for the support of the poor or the care of the unfortunate, can only be justified by showing that such institutions and such relief are demanded by the public welfare. The administration of such institutions when once founded must also be directed by the same motive. So far as the interests of society and those of the individual members of the dependent and delinquent classes are the same, it is not difficult to carry this principle into execution. But when, as frequently happens, what appears to be for the interest of the unfortunate is directly opposed to the public good, then the interests of the individual must be sacrificed.

The third reason for my selection of this subject is the conviction that the social aspects of pauperism and crime are not appreciated by the general public. The pauper, the imbecile, the lunatic and the dipsomaniac are usually regarded *only* as poor unfortunates, fit objects of compassion and fit subjects upon which to exercise the virtues of benevolence and philanthropy. If they are ever regarded as social atoms, possessing a significance for, and exerting an influence upon society, it is when the public purse is tapped in their behalf. The interest which the average man feels in a reform suggested in connection with these unfortunates is expressed in the interrogation,—How much will it cost? Will it increase my taxes? He does not see beyond this point. He does not understand that it is not a question of expense or no expense, but a question of greater or less expense. He seldom, if ever, realizes that *not* to undertake the reform will cost him more money in the long run than the reform itself. With the criminal the case is somewhat different. He has long been recognized as an enemy of society, and people in general feel that his case must be attended to at whatever cost. But even here the popular desire for protection is satisfied when the criminal is once in prison. Once behind the bars and bolts and the average man feels no further interest in him, and is generally unwilling to submit to any except the smallest possible and most necessary expenses on his account. He fails to see that under certain circumstances the criminal in prison is more dangerous to the community than the criminal at large.

I must also confess that I have a practical object in view in discussing this question.

The dependent and delinquent classes include a variety of species of the human genus living under a variety of conditions and occupying a variety of relations to society. We find them, for instance, in our almshouses, orphan asylums, old age retreats, soldiers' homes, insane asylums, prisons, penitentiaries, jails and reformatories. We find a large section of them outside of public or private institutions, but receiving what is generally termed outdoor relief. We find still another section composed of persons who perhaps have never applied to a public agency for relief, but who are nevertheless social parasites, getting their living without work worth mentioning, wholly out of the industry of other persons. Time will not permit me to enter into a separate discussion of the relation to society of each

one of these institutions, and of each section of the dependent and delinquent classes to which attention has been called. I must be contented with the consideration of a few typical cases.

Many of the social aspects of the dependent and delinquent classes are exhibited in the so called slums of our cities. This word calls to mind those localities of our great cities in which dwell the lowest stratum of the population. It means more, however, than simply the local habitation of the poor. It connotes first of all, overcrowding. In the famous tenth ward of New York city, Mr. Jacob Riis states that the people are packed at the rate of 290,000 per square mile. In the slums of London the density is represented by the figures 178,816 per square mile. In Paris, Rome, Naples and other large European cities are congested districts in which the density is nearly as great, and such American cities as Boston, Philadelphia, Baltimore, Chicago and San Francisco are not far behind. This means that in the cities mentioned, and in the districts called the slums, the pro rata allotment of space for each individual is not more than one square rod, streets, alleys court yards and all included. In his book "How the Other Half Lives" Mr. Riis describes certain tenement houses in New York city in which the pro rata allotment of space is not more than from two to three square yards for each person.

In addition to this, the word slums connotes the tenement house. In the technical sense this word applies to structures from three to eight stories in height, crowded as close as space and the lax laws of cities will permit, cut up into as many rooms as can possibly be made, with narrow halls and few of them, with half or more of the rooms dark, with no ventilation worth mentioning, and with poor or no plumbing. It means that not unfrequently a single small room constitutes the home of large families, sometimes increased by from one to ten boarders. It means a manner of life in which family isolation, decent housekeeping, good temper and good morals are simply impossible.

The word further connotes the cheap lodging-house, the synonym for all which is vilest and meanest and most dangerous in the slum district; the grog shop of the lowest type, the gambling hell, the brothel, the dime museum and the cheap dance hall. It is not too much to say that such districts as these owe their existence to that portion of the population of our cities which contains and to a large degree constitutes the dependent and delinquent classes.

Now what interest have the people of this country in general, and the people of the cities in particular, in these congested districts and in the people who inhabit them? In a city like New York the slums are a menace to all that constitutes the prosperity and well-being of the people. They are the breeding-places of contagious diseases, which, once started, threaten the life of the whole city. The utmost cleanliness and the employment of the best possible sanitary apparatus among the upper strata can not re-

move these dangers. So long as the slums are there, so long must the best people in the city, as well as the worst, hold their lives in their hands.

But these are by no means the only, and perhaps not the greatest dangers to which the slums expose the city. They foster the worst political and social ills to which we are subject. The voters of such districts are venal almost to a man, and they are bought and sold at every election. They always go the highest bidder. The slum wards of New York city hold the balance of local political power, and that great municipality often holds the balance in the nation. Political purity, or even political decency, in New York city is out of the question as long as these conditions exist, and what is true of New York in these particulars is true of nearly every large city in the land.

From the standpoint of morals and the highest civilization, slums can only be compared to a cancer which is eating nearer and nearer to the vitals each year, and which seems destined to take life itself if not cured. In the crowded tenement houses to which reference has been made, the words family and home are a mockery. The real things do not and cannot exist. A child born in such circumstances can only escape being a villain by a miracle. All the virtues, civic, social and domestic, which find their origin in the family and the home, are here not only wanting but represented by corresponding vices. If the seeds of the institutions which we hold most dear are germinated and developed in the home, then indeed the cancer of the slums is already eating at the very sources of the nation's life.

Another of the social ills which we may be said to owe to the slums has been called the worst feature of the so-called labor problem. Mr. Charles Booth affirms that questions of wages and employment in London could be solved with comparative ease if the slums were wiped out of existence. These districts furnish the severest competitors of the self-supporting laborer. From the class which Mr. Booth calls the casual laborers — and by this he means persons who would not work more than two or three days in the week if they had the opportunity — come those who fill up the gaps caused by increased demands in times of abnormal business activity, and those who force down wages to the starvation point in times of business depression. It is to the slums that the sweating system owes its success. It is in the slums that we must seek for the causes of the hard conditions under which our women workers labor.

To these evils should also be added another which the average man would appreciate highly if he understood it. The larger part of the police expenditures of all large cities are made necessary by the existence of the slums. The same may be said of the expenditures for the department of public health and the street cleaning department, and no small part of the expenses of our courts are due to the same cause. If one were disposed to go into details, this list might be greatly extended, and even then it

would be impossible adequately to estimate the evils and the dangers which have their origin in the slums.

Turning now to another section of the dependent and delinquent classes, let us note the social significance of our methods of administering outdoor relief. By far the larger part of the poor aided in this country are the recipients of outdoor relief. It is generally argued that it is much less expensive to give relief in this than in any other form, and statistics unquestionably show that the per capita expenditure is less here than in almshouses and other public charitable institutions. It is not my purpose to argue either in favor of or against outdoor relief, but I wish simply to show that the dangers connected with it are great, and that every community ought to be intensely interested in and very watchful of its agencies for outdoor relief. Perhaps the best example of the direful results that may follow indiscriminate public almsgiving is furnished by the history of England in the last half of the eighteenth and the first quarter of the nineteenth century. About the year 1750 a wave of sentimentalism swept over England. The eyes of her people seemed suddenly to open to the duties which they owed to the poor. They conceived the idea that no person in the royal dominion ought to be allowed to starve, and, more than that, that no person ought to be allowed to fall below such a standard of life as should be deemed adequate by the representatives of the community. In many districts, therefore, it was proclaimed that all persons whose wages would not permit them to maintain this standard of life could and should apply to public agencies for relief. It thus became a common practice for the wages of laboring men to be supplemented out of the poor rates. England congratulated herself that by this measure she was fulfilling her duties to the poor, and atoning for the harshness and injustice of former times. But alas for such convictions! The event showed that England had done the worst possible thing, not only for herself, but for the poor. These measures resulted in the pauperization of whole communities, and eventually brought England herself to the verge of bankruptcy. It was not an uncommon thing for from fifty to seventy-five per cent. of certain parishes to live—during a portion of the year at any rate—upon the poor rates. Taxes were raised to such a height that industry became unprofitable. Landlords gave up their rents, farmers their holdings, and in one parish at least it was proposed to divide the land up among the paupers, and even then it was doubted whether they would be able to make a living for themselves. These measures took away the chief incentive to labor. It made no difference to a man whether he worked or played, his wages were the same in either case. The laboring-men became lazy, indolent and degraded. They boldly announced that the world owed them a living, and they proposed to get it in the easiest way possible. Though the per capita expenditure for each outdoor pauper was less perhaps than the per capita expenditure for those assisted in the almshouse, the large number assisted—which constantly tended to in-

crease—more than made up the difference. England learned to her sorrow that in matters of legislation for the poor, at least, it is necessary to give attention to that which is not seen, as well as to that which is seen.

We have never gone so far in the direction of outdoor relief as England did during this period, and it would be a gross exaggeration to affirm that we are liable to suffer to the same extent that England did in the latter part of the last century, but that we do not yet fully appreciate the danger that attends the indiscriminate giving of outdoor relief must be evident to any one who has given the slightest attention to the question. It is the universal testimony of those who have investigated the subject in this country that outdoor relief is pauperizing in its influence; that the giving of this form of relief does increase the number of paupers in the community. It is probably no exaggeration to say that outdoor relief is nowhere given in this country in such a form and under such strict supervision that it does not produce in some degree the same effects which were produced in England. The tendency to pauperism, indeed, seems inherent in the system. It gives something for nothing. With very few exceptions—in this country at least—it is not accompanied by the imposition of any burdens whatever upon the recipient. The only thing which tends to deter him from the receipt of alms and the relaxation of the energies previously devoted to his own maintenance is the shame attached to the receipt of public alms, but experience has shown that this is entirely inadequate to prevent pauperism. If necessity once compels a man to receive alms, he has incurred all the shame that is involved, and there is nothing whatever left to prevent him from applying a second or a third time. Indeed, statistics show conclusively the tendency of the system to transform temporary into permanent paupers. Unless some strict system of supervision and of individual investigation into and care for each particular case be introduced—such as is involved in the so-called Elberfeld system—it is difficult to see how outdoor relief can be prevented from pauperizing the community in which it is administered.

There is a class of paupers and criminals who can not be regarded as belonging exclusively either to that class which is supported in institutions, to that which receives outdoor relief, or to that which I have described as social parasites. Individual members of it are found now in the one place and now in the other. They constitute, as it were, a population which floats between the almshouse, the jail and the slums. The influence of this class upon society is very great and very bad. It is impossible, however, to describe it in a word. It is necessary to give attention to individual members of the class, or to select representatives of it. I wish to speak particularly of fallen woman and those wrecks of men who are their counterparts. An investigation made not long ago in New York state revealed the existence of some thirteen hundred women of this class in a district comprising not more than one third of the state. Their names were found upon the records of almshouses and prisons, but they were there only a small por-

tion of the time. Had the investigation included the whole state, it would doubtless have revealed the existence of at least three thousand women of this class. They each had from one to six illegitimate children. Mr. Dugdale in his study on the Jukes has shown that the descendants of five women of this class in seventy-five years numbered twelve hundred persons, and that they had cost the state of New York in that time one and a quarter millions of dollars. What, then, will these three thousand women cost the state of New York within the next fifty years? There is a class of men whose influence is scarcely less appalling. I refer to those heads of families who have fallen as low as human beings can get, who have lost very nearly all resemblance to men, and who not only get their living out of the community, but, because they are allowed to go at large, pauperize their families. It not infrequently happens that the mother of such a family is a capable woman, able to maintain herself and children without assistance, and willing and eager to do it, but the drunken brute of a husband appears just often enough to make this an impossibility. She is unable to recover from one visit before he comes again. The result is that the woman and family are forced by this renegade into the ranks of the paupers.

Now the existence of these two classes of persons is scarcely appreciated by the average citizen. The amount of evil which they do is beyond estimation. No members of the dependent and delinquent classes deserve more thoughtful attention. The financial side of the question, the only one to which I have called attention, is perhaps the least important side. I have said nothing of the contaminating moral influence exerted by these people upon their associates: of the hundreds of lives which they drag down into the abyss of shame and degradation every year; of the tendency of this class to multiply with great rapidity; and of the extent to which they are capable of undermining the moral foundations of our civilization. No community could invest money to a better purpose than in the provision of some means or agency by which these classes could be annihilated or at least prevented from injuring the community. What right have we to allow such women to propagate their kind, or such men to prey upon society? Should not both classes be deprived of their liberty, and either reformed or imprisoned for life?

The almshouse is probably the most conspicuous institution for the relief of poverty which we have in this country. It is found in nearly every state, and indeed in nearly every county of every state. It is unquestionably a beneficent institution, and represents one of the chief characteristics of our civilization, but that it is also a very dangerous institution must be admitted by all. Well administered it may be a blessing of the highest type; poorly administered it may be a curse. Perhaps the most dangerous feature of all is that a casual examination of an almshouse will seldom reveal its true nature or its real work. It may be scrupulously neat, the inmates may be well cared for, and, so far as the casual visitor can see, it may be a model institution. And yet, notwithstanding all this, it may be con-

tributing to the support of those classes of which we desire most to be rid, and it may be indirectly, and perhaps unconsciously the ally of the worst enemies of society.

I cannot illustrate my meaning better than by calling your attention to the investigation made about two years ago into the administration of an almshouse in the city of Hartford, Conn. This investigation was carried on in a most thorough manner by a special committee on outdoor alms appointed by the citizens of the town. Of 229 inmates of this house, 94 were found who had been in jail or prison two or more times. An examination of the records showed that some of these persons had been admitted and allowed to leave the almshouse ten or a dozen times in a single year, and that this record was maintained year after year. Almost without exception these 94 persons were drunkards, and in the majority of cases they were indolent and lazy. The cost of each one of them to the community was carefully investigated by the committee, item by item, and it aggregated five dollars per week, year in and year out, a sum much greater—as the committee remarked—than that expended by the majority of self-supporting laboring men. The facts regarding most of these people were something like this: “They present themselves or are brought, not unfrequently ragged, filthy, shoeless, shivering with incipient delirium, at the office of the selectmen, receive a card and are transported to the almshouse. There they are bathed, clad in a new suit, sent to the infirmary if necessary, carefully nursed out of their delirium, and fed, when convalescent, upon whiskey and milk. A few days’ work follow, prolonged into weeks, perhaps, if it be mid-winter, only a few of those who can get away staying during the summer. The work otherwise beyond their impaired forces is made bearable, it may be, by an occasional administration of stimulants. Presently—and it is never long delayed—comes the drawing towards the old life, there is nothing to restrain them, and suddenly the bird has flown. Almost before his absence has been well noted he is back again. The new suit has been pawned or reduced to rags and filth by a two or three days debauch, and there follows a bath, a second suit, more whiskey and milk, a feeble attempt at work, another flight, another debauch, a third application for ticket at the halls of record, and so on in a vicious circle as unending as the patience of the first selectman and the indifference of the Hartford taxpayer.”

The committee describes this almshouse as a model of neatness and good order, and commends the overseers for the administration of the house in almost every particular, except that which permits this state of things. But, they ask, what does all this mean? Why are we supporting these 94 people at the rate of \$5 per week? “Are we protecting society against them? Yes, during the period of their detention, but thereafter, with the regularity of the seasons, they disgust, demoralize and sometimes terrify society by a debauch or an orgie the more energetic and scandalous for the nursing we have given them. The common drunkard goes out re-

habilitated, literally and figuratively. He at once reappears upon the scene and begins a new career as a drunkard, uncommon in fact, if 'common' in law." The fallen woman has been nursed into somewhat better health, so that she is able to continue her career of vice a little longer. She was, before, her own best warning. We have simply increased her power for evil by making her less obviously dangerous and disgusting. The almshouse might perhaps be justified if it could show that it was reforming these people, but is that the case? Does it better them in any respect? Is it not rather the means by which they are able to continue their worthless lives? The almshouse, indeed, is an attractive place to them. There they receive the best treatment that is ever given them, steam-heated rooms, comfortable beds, three meals a day, tobacco twice a week, whisky and milk to help them out of their last debauch, and rations of whisky to encourage them in the performance of any repulsive task; a suit of clothes every time they come in, with a reasonable certainty that they can have another suit when they need it. Is there anything reforming about such circumstances as these? Does experience show that such treatment as this has any reforming influence whatever upon this class of persons?

To what extent this Hartford almshouse is representative of the average almshouse throughout the country, I shall not undertake to say, but it may well be doubted whether an institution with such a record is a blessing to the community. The Hartford experience at least demonstrates the possibilities for evil of almshouse administration. It shows the necessity of carefully determining what class of persons shall be permitted to enjoy the advantages of an almshouse, as well as the necessity of strict regulations regarding the conditions of admission and dismissal. It is not my purpose or desire to bring a charge against any almshouse. I only wish to show how important it is from the standpoint of society that these institutions should be wisely managed. I believe that few investments will bring larger returns to the community than those made for institutions for the poor administered in the light of the best knowledge of the present day. But I also believe that almshouses are among the most dangerous institutions which we have; that their capacity for evil is fully as great as their capacity for good.

Our penal institutions possess a social significance by no means inferior to that of almshouses. They are designed to protect us against the criminal class, and so far as they are successful they are beneficent and highly useful. Those which aim at the reform of the criminal, and which succeed, belong to a still higher rank of useful institutions. It is not necessary for me to dwell upon the possibilities for good of these institutions, nor is it my purpose to describe the good which certain jails have done and are doing. I wish to call attention, as I have done in previous instances, to the dangers of these institutions and to their possibilities for evil.

A prominent writer¹ upon penology in the United States has said that the average county or city jail is a shelter for old criminals and a training school for young ones. This is perhaps an exaggeration of the facts of the case, but it expresses very well the possibilities of such institutions. Where there is no classification of prisoners—in other words, where the young and the old are allowed to associate—where no distinction is made between first offenders and chronic criminals, it is certainly true that a jail is a training school for crime. Moreover, where the methods of prison management are such that pecuniary advantages are offered to officials for securing as large a number of inmates as possible, it is no exaggeration to say that the jail serves as a shelter and a home for old criminals. In order to fulfill the purpose for which it has been constructed, a prison must be a place dreaded and shunned by the criminal class. If, instead, it is attractive, if it offers an easier and more comfortable life than that which the criminal leads outside, it promotes rather than prevents crime. Any community which possesses an institution of this kind is cursed. Much better have no jail at all than such an one. The ability of the criminal to harm the community is increased rather than diminished by his incarceration in such a place. His power is multiplied many fold. He educates the young criminals with whom he comes into contact, makes a reform in their cases impossible, recuperates his own bodily strength, and has time for rest and the plotting of new villainies.

I have said that attractive prisons are dangerous. I do not mean to imply that loathsome ones are not equally so. Their danger, however, is of another sort. The influence of a criminal upon society does not end with his conviction. Even though his life may be made hard for him while in jail, he can after his release more than repay society for its treatment of him. If he leaves the prison with a thirst for revenge, a worse man than he was when he entered it, it is doubtful whether society has in any respect been benefited by his imprisonment. The jail, in order to promote the welfare of society, must be a school of reform, it must return the criminal to society a better man than when it received him. Judged by these standards, I fear that most of our penal institutions will be found wanting. If the words above quoted are an exaggeration, they unquestionably represent what is true in many of our institutions. Others undoubtedly err in the direction to which I have last referred. They give the prisoner back to society a worse man than when they received him by virtue of the inhuman treatment which they gave him. I have not by any means exhausted the catalogue of evils of which prisons may be the source. I trust that I have made at least one point clear, that prisons as well as almshouses are dangerous institutions—dangerous in the sense that their possibilities for evil are great. Of them, as of almshouses, it may be said that when properly managed they are among the most deneficent institutions

¹ Prof. E. S. Baldwin of Yale.

which a community can support, but badly managed they are infinitely worse than no institution at all.

The social significance of insane asylums is not at first sight so clear. That it is not good for a community that madmen be allowed to go at large is of course well understood, and insane asylums to most people represent the agency which society has provided to protect the community against such persons. Insane asylums, however, have another very important function which is not so generally appreciated. Most of our larger institutions, at any rate, are properly called hospitals rather than asylums. They are designed rather for the cure than the imprisonment of insane persons, and their possibilities for good along this line can not be overestimated. The best statistics seem to show that the number of insane persons in the United States is increasing more rapidly than the population. In other words, there seems to be an increasing tendency in our modern civilization towards insanity. That we are fast becoming a nation of lunatics is an exaggerated way of saying that there is something in our modern habits of life which tends to unbalance the mind. If this be true, then the need for the scientific study of insanity is very urgent. In this matter, not only our own interests, but those of future generations, are at stake. We can afford to pay a very high price, if necessary, for a knowledge of the causes of insanity and the means of its cure. Certainly this function of our institutions for the insane is more important than any other. Simply to provide asylums for those who are afflicted with insanity is a comparatively easy and inexpensive matter. To put in charge of such institutions political henchmen and persons who can not well do anything else might be unfair to the unfortunates, but would do no great harm to the community. But to put such men into institutions designed for the scientific study of the causes of insanity and of the means for its cure is a crime which no civilized community ought or can afford to commit.

I am convinced that the explanation of the fact that such institutions are very often in politics, as it is said, is to be found in the ignorance of the general public. The average man regards the insane asylum as an asylum in very deed, and not as a hospital. The most important function of this most important institution is not generally understood.

Now, ladies and gentlemen, if the social significance of pauperism and crime is so great, and if the possibilities for evil of our charitable and penal institutions are as great as I have attempted to show, then it follows that they should be objects of the most careful study and attention. In view of the undoubted fact that many of these institutions are curses to the community in which they are located, rather than blessings, and in view of the fact that the complaint of careless and unskillful management is very common, it is clear that either society is remiss in the performance of its duty, or that it is unable to cope with the problems to which the dependent and delinquent classes give rise. The last supposition it is not necessary to discuss, but the fact of our failure to do what we are perfectly

able to do, and what we ought to do, is unquestioned. Now, how can this be explained? Why do we endure evils which we are able to remove? Why do we allow ourselves to be injured by the very institutions which we have provided for our protection? The answer to these questions can not be found in the absence of specific knowledge. I have been particularly impressed of late with the vast amount of exceedingly valuable literature in our possession upon these subjects. In looking through the published proceedings of this conference, of other state conferences, and of the national conference of charities and corrections, I find that almost every phase of the problems of pauperism, crime and insanity have been investigated and fully treated, that all the evils to which I have called attention, and many more, have been pointed out again and again, and the remedies for them clearly and forcibly presented. It cannot be said that we lack learned literature on these subjects, or that there is a lack of attention given to them by a certain class of scientific men.

The true explanation of the phenomena of which I have just spoken is I believe, the lack of knowledge on these subjects on the part of the general public. The average citizen does not know that the evils to which I have called attention exist. He does not appreciate the social importance of our charitable and penal institutions. He does not know and does not believe that money expended in many of the reforms which we think absolutely necessary, and which are demonstrably demanded by the best interests of society, will bring him any return. He does not appreciate the fact that the most expensive way of dealing with the dependent and delinquent classes is the *laissez faire* method. He does not understand that a poorly administered almshouse is the most expensive kind of an almshouse, that a badly administered jail costs ten times as much in the long run as one well managed. Even this, the most obvious side of the question, the financial one, is not appreciated, to say nothing of the more important moral side of it.

And this is not simply my opinion. Ex-President Andrew D. White, in an address delivered before the American Social Science association in 1890, confirmed it in the most impressive way. He said that his attention was first seriously called to these questions when he became a member of the New York state legislature. He was then obliged to look carefully into the organization and management of the various charitable and penal institutions of that state, and for the first time realized their importance and their possibilities. He was called upon to legislate concerning them, and admitted that these duties led him "through unaccustomed fields and over seas of doubt upon which there was little to guide." He said that the majority of his co-laborers were in the same condition as himself, that they, too, knew little or nothing about these subjects. In the address mentioned he makes this important statement: "This experience showed me that in the establishment and maintenance of such institutions, while injury is frequently done by local political or sectarian bias on the part of legislators,

the greatest injury, after all, is generally wrought by their ignorance of fundamental theory and of approved practice." I have received the same testimony from prominent men in this state, and from members of the legislature at present in session. If such men as these are ignorant upon these subjects, what must be the state of mind of those of us who lack even these opportunities of coming into contact, either direct or indirect, with such institutions. The attention of even educated people is seldom called to these questions unless they happen to be called upon to administer charitable or penal institutions or to serve upon legislative committees. The study of these questions has not, up to date, constituted a part of a liberal education.

Now this condition of things seems to me to reveal a very pressing need of our time. What is wanted in the interests of good legislation in behalf of the dependent and delinquent classes, and of a good administration of our charitable and penal institutions, is the spread among the masses of our people of the knowledge which the few possess. Now how can this be done? In answer to this question I wish simply to make one or two suggestions.

It seems to me first of all that we need a wider distribution of such learned papers as are read in conferences like this, and usually published only in the annual proceedings. I do not know how it may be in this state, but I think as a rule such publications do not get into the hands of the people, and even when they do they are very seldom read. It is a prevailing but very unfortunate impression that any book which contains the imprint of a state or the national government is not worth looking into. Public documents are usually regarded as trash. It is not an uncommon thing even to find librarians who so regard them, and not unfrequently libraries are not willing to give them shelf room. It seems to me, therefore, that we very much need a number of concise and attractive manuals containing the best information which we have upon these subjects, and the results of the latest and most thorough investigations. These ought to be published at the very lowest rates possible, if not for nothing, and put into the hands of every intelligent citizen.

But I do not think that even this will solve the difficulty. The importance of these questions, it seems to me, justifies the community in demanding that opportunities for instruction in them be afforded by our institutions of learning. The masses of the people must be taught the importance of these questions, and especially their social significance, before they can be induced to read about them or to give any attention to the practical administration of our institutions. But in order to be taught there must be teachers, and in order to have teachers we must have schools. Moreover, we can not expect to secure trained men for the administration of our numerous institutions unless we provide places for their training. Until recently, men have been obliged to learn by experience. They have been called to the administration of institutions about

which they knew little or nothing, and have been obliged to do the best they could until such a time as experience should teach them proper methods. And when, as not infrequently happens, these officers are changed with every new political administration, they never have an opportunity of thoroughly learning their business. It ought also to be said that many things which these officers ought to know can not be learned in the actual work of administration. Such men need a thorough knowledge of the nature, history and characteristics of society. They need to study these questions first and foremost from the standpoint of society. They need to appreciate thoroughly all the consequences which result from bad methods and bad management.

Many of our higher institutions of learning have recognized the need of such instruction. Cornell university has for several years provided courses of lectures and practical instruction upon this branch of sociology. Williams college, the university of Michigan, Harvard, the university of Pennsylvania and Columbia college are also doing something along these lines. Our own State university is trying to meet the demand of the times in this particular. We have already had during the present year an admirable course of lectures on pauperism by Dr. A. G. Warner, superintendent of charities in the District of Columbia, and professor-elect of political economy in the Leland Stanford Junior university, and there is at present in progress a most instructive course in criminology by that eminent specialist, Mr. F. H. Wines. We are also conducting a regular course of instruction of two hours a week throughout the year on the dependent and delinquent classes. These, however, are only beginnings. The need for instruction is as yet scarcely felt outside of these universities and of a small class of men of which you are the representatives. I believe the time has come when this conference may properly devote some portion of its attention to the problem of the instruction of the masses. The university needs your active sympathy and support, and we promise you, on our part, to use to the very best of our ability the opportunities and the funds given us for this purpose.

DISCUSSION.

F. H. Wines, Illinois: I am glad to know that you have Dr. Scott here in the state of Wisconsin, and I am sure that if you use him well he will be of great service to you in the development of your institutions. Almost everything he said I am inclined to agree with fully, though there is one point in regard to which I feel a little doubt, and that is whether the taking up of the Juke family as a typical family is not a mistake. I think that to be a very exceptional family.

It is a great pleasure to come to the state of Wisconsin again, the most enlightened, liberal and progressive state in the union in all respects. It

is the state to which the organization of the National Conference of Charities and Correction is due more than to any other. I see sitting before me one of the gentlemen to whom the country is indebted for that great service—Mr. Giles, who was one of the very small group in the building up of that great organization.

I want to say a word in behalf of the idiot. As secretary of the State Board of Charities, I am requested to say that I am the attorney for the unfortunate, for those who have no voice with which to plead their own cause. They are my constituents; they are my clients, and of all of my constituents and my clients there are none who are quite so helpless and none so hopeless as the idiots, and none who are so neglected. You do not see this when they are in the family, they are hid out of sight, their very existence is often denied. To most people they are repulsive—they desist to be so when you know them well, not because there are not physical characteristics about them which are not disagreeable, but because they are essentially dull infants. They are persons whose physical and mental development has been arrested very early in life, either prior to nativity or prior to the age of puberty. I have seen a poor woman twenty-one years of age crawling around in the yard like a baby. I have seen a young man who lay in bed as helpless as a child in the cradle and had to have special attention as if a baby, and they have the same claim on our sympathy, and more so. I do not think either that the number of them begins to be realized by the public. We do a great deal for our insane, our helpless insane and hopeless insane, but the great majority of insane do not recover. They might under favorable circumstances, especially if their cases were taken early enough and treated with sufficient intelligence, but the great majority do not recover, and we say that they must be taken care of and the families relieved, and you can not tell in the poorhouse the distinction between the lunatic and the congenital idiot. But the fact is that the number of idiots in this country is as great as the insane, and I think if all the young idiots were known would be greater, and in this great state of Wisconsin I hope that the time is not far off when they will be properly cared for by the state. There are some of them who can be very much improved. I do not think our members of the legislature or governors realize the need of a school for idiots, though I have seen members of the legislature and governors whom I would like to send to the idiot school. But they have to be taught. They have to be taught playing. Idiots do not play naturally, and the school exercises are very largely compulsory play, I might say. But a great many of them can be taught so that they are capable of self-support under proper guidance. I do not suppose that they are any less valuable from an economical point of view than animals.

And there is another reason why young women should be cared for. I think that the young idiots should be trained as far as can be, but the older idiots, especially the female idiots, should be placed where they will be

cared for. When I was a young man I was assigned during the war to the care of the refugees in southwestern Missouri. I used to hear their stories in that time of trouble and distress. One day a large party of them came up from Arkansas by mule teams — they brought enough with them — some had walked a part of the way and been picked up on the road, and some one came to me and reported that a large number of refugees were south of the town by a tree in the prairie and among them was a snake girl. I could not imagine what a snake girl was, I had never heard of such a thing and had no faith. I went to the sergeant of the post and said I wish you would go down and report to me what is meant. He went out and said that the girl was deformed. I went out to see her. She was lying on the ground on one side. She could not talk. She was clothed in no dress, sort of a bag with sleeves to it and drawn together around her neck. If she wanted anything she would grunt for it. The mother of this girl had nine other children, and there she was under a tree without a tent, without a house, without anything to cook, and this oldest daughter in this condition. I was impressed with the pity of it and I said to the woman, "I do not know but perhaps I could find a place for that girl in an institution, benevolent people in St. Louis would take care of her." "Give up that child? Do you think I would give up that child? I had rather give up every child I have than that one." The fact is that idiotic children are not recognized very often by their parents, but they need to be cared for. The families from which they come are often unfitted to take care of them. They are too sympathetic, they spoil them, they do not know enough. The legislature does not know much about them, but if the legislature knew as much as some of the rest of us know, there would soon be such an institution in the state of Wisconsin.

The University Glee Club opened and closed the evening's program with some enjoyable selections.

Conference adjourned until Thursday at 9 o'clock a. m.

THURSDAY.

MORNING SESSION.

President Ludwig called the conference to order at 9 o'clock. The committee on Laws and Legislation reported favorably upon the resolutions offered by Prof. Salisbury, concerning the care and custody of the feeble-minded. The resolutions were adopted by the conference.

Mr. Wright then opened the discussion upon "Tramps and their Treatment." (Mr. Wright's discussion is necessarily omitted because a stenographic report was not taken, and he has not been able to find the time to furnish the necessary copy.)

Mr. Wines: There is something in what Mr. Wright has said in regard to the fee question. Our sheriffs are not paid by fees, but there is in the jails a locking-up fee and an unlocking fee.

About this tramp question, there is another cause of tramping which Mr. Wright has not referred to. I have a son twenty-one years of age, a very bright man, who stands very high in his classes at Cornell University, and whose moral character has been rather unusually blameless. This last summer he was affected with sun stroke, not a severe sun stroke, and I found out a great deal that I did not know before. I learned that the effect of sun stroke is apt to give a man a disposition to wander. I have heard of numerous instances. I learned also that this disposition to wander in case of sun stroke is very periodical—it comes around with the period of the moon—and meantime the patient does very well. I took my boy with me, not realizing his condition, to Washington, and he ran away twice. The first time he was out six days, and the second time a month from that day. He lay in a barn for ten days with nothing to eat, and I have had a different feeling toward tramps since then. The second time that my boy was gone he had nothing to eat, as I say, except some tomatoes which he had found in the field. He met the farmer one day and told him he was taking his tomatoes. There was a young man whose face was free from guile and his dress that of a gentleman, and he had admitted to the farmer he was sleeping in the hay barn. The farmer did not disturb him during all that time. I think when a tramp comes around to our houses we ought to make some inquiries, and I do not feel now that I could turn a tramp away. I have had my attention directed to the learned tramps. There are a great many very learned tramps. One came around in Springfield and asked for a meal at the house of the Adjutant-General of that state some years ago, and the Adjutant-General's wife set him to work, and he worked so well that he continued to work for his living for several weeks. **Do not abuse the tramp until you know what you are doing.**

Mr. Holden: The policy of individuals has been carried to a great suc-

cess in this country. The idea that has been suggested to me seems to be the most available one of reforming the tramp. There is no way to distinguish between the deserving and the undeserving, and the only way to cure is to do as has been indicated. I have thought about the matter a great deal. Society is responsible for the character of the individual to a larger extent than we can imagine. Moving often will bring in the tramp spirit. When a tramp comes to me I say, "I do not know you, I may never see you again, but if you will go to the photographer's and give me your picture I will help you. It shall not cost you a cent, but I want to know if I see you again." You will get rid of any tramp if you take that position.

A member: There seems to be various opinions as to the most prolific source of trampism. I want to say here that for the last two months we have had a number of tramps come to our institutions. I took particular pains to find out the cause of their tramping. In every instance without exception it was strong drink, according to their own words and acknowledgment, that and licentiousness together. Several of them had gone so far that they said they did not care what became of them, except that somebody furnish them a living. Five were of that sort and did not seem to care what became of them. The last one was a man that was willing to work. He was willing to do the best he could, but he had lost self-control. He was willing to work, to make a living when he was himself, and wanted to know if I would keep him for a few days and work for his board. I put him to work. He is there today and has been there for three weeks, and one of the most faithfully workers we have had. He said that it is the greatest trouble to let liquor alone when he has money in his pocket. It seems to me that we are a reform people who believe in reform. I believe that it is our business to treat these people with all the kindness we possess. I believe in aiming our canon at the saloon, to down them, to get rid of them.

A member: We have tried something similar in our Jefferson county board, and a resolution was handed in that tramps should be fed on water and bread, and the resolution passed, and the whole press and everybody made a howl about it, that it was cruel, that there were so many innocent people among the tramps who have become poor without their own fault and would be willing to work, and they should not suffer, and so the resolution was rescinded. I do not see why it is necessary to make another law. We have the best law in the state of Wisconsin if it would only be carried out. There is a section in our statute which provides exactly what shall be done with tramps. It says every jail keeper shall be authorized to make them work on highways and roads. If every county would make use of that law we would have the best roads in the United States, and our roads are very poor in the city and country. Why not carry that law out? They sometimes claim "we would be willing to work, but we can not find work." There is a chance. Make your roads over the state of Wisconsin, and you will get the work done very cheap, just give

them meals and lodging and make them work. There is such a law, and a very successful one too. We do not need any more. Give them employment. If they do not like that, let them seek other employment. The law says there should be an overseer there. They are not left alone. They are put under some officer. It says that the overseer should get \$1.50 a day. Why not carry the law out?

Mr. Wright: I know such a law as that, and an effort has been made to carry it out in several localities, but it is not successful. The reason is the tramps are held in the county jail. If a tramp is turned in to break stone in a jail yard it is benefiting the city, and the county board is composed of members of the country, and they will not vote any money to pay for tools and a man to watch the tramps and keep them at work. The sheriff don't want to do that because it discourages tramps. The difficulty is not so great in Milwaukee county as it is in the other counties in the state. There is another difficulty, the tramps are arrested and put in the jail mostly in the winter and the time when you can do road work is in the summer and not in the winter.

A member: If the roads in the city of Madison or Mazomanie are improved by work done by tramps, why is not Dane county benefited? That is a very small jealousy about them. This winter we might have employed tramps all over to shovel snow on the road.

Superintendent Fred. W. Spiers, of the People's Institute, Milwaukee, made a "Report of the Committee on Charity Organization in Cities, with special reference to out-door Relief."

(It has been impossible to secure a copy of this report for publication.)

Miss E. H. Blair: The lack of friendly visitors to the poor, mentioned in this report, is too true, and it is a typical difficulty in the work of the associated charities. The reasons for this deficiency explains also the general hindrances to that work. In Milwaukee, as in most other western cities, there is as yet no extensive "leisure class," and for visiting the poor leisure is needed — the leisure that can only come with more or less accumulation of wealth. There is also a great deal of indifference and apathy in the general public, and lack of appreciation of the special work and aims of the associated charities. Most people are satisfied with almsgiving, and impatient of the slowness with which organized charity must work in its efforts to ascertain the causes as well as the phenomena of poverty. The charitable societies and the churches dislike to report their cases, and often misapprehend entirely the object of our society in requesting them to do so. There are also too few persons to bear the burdens of the work — men and women who will patiently and persistently strive to help a degraded man or an unfortunate family to become self-supporting and independent. Too many persons throw all the responsibility of such work upon the associated charities, and think their own duties are performed when they have given money to meet its expenses, or have attended some of its meetings. This is a great mistake, the so-

ciety needs the active and hearty co-operation of all individuals, churches and societies, and there should be more appreciation of individual responsibility. Each should feel that all who are in want or misery are his brethren, and that he is "his brother's keeper." All gifts of education, wealth or leisure ought to be held in trust for the world, and used in its service. Fortunately, evolution is at work here also. This idea of stewardship and responsibility is growing everywhere, and some day it will prevail.

But the evolution of humanity means simply the aggregate of individual developments; every one of us has his share in it and is responsible, according to his light, for helping in the onward movement of that evolution.

THE CARE AND MAINTENANCE OF DEPENDENT CHILDREN.

HON. PETER DOYLE, Milwaukee.

In advancing such views as a hasty examination has suggested relative to the care and maintenance of dependent and neglected children, it may not be improper to commence with a brief quotation from the writings of a man who has given much thoughtful consideration and attention to the question of public and private benevolence and charity, and especially to that feature of the subject which deals with the support and care of children who are neglected and dependent.

William P. Letchworth, for many years president of the New York State Board of Charities, and who was for some time president of the National Conference of Charities and Corrections, not long ago wrote:

"The desire to protect the weak and helpless is one of the noblest attributes of our nature and in the progress of civilization is fast becoming a prevailing sentiment, taking the form of an obligation recognized by the state as well as by the individual. The security afforded by the parental relation is necessary to the well being and proper development of the child; and when from any cause it is left without protection, the state reflecting the magnanimity of the citizen, stands *in loco parentis* and assumes the obligation of the parent. This responsibility may be exercised by the state directly, or it may be delegated to benevolent societies or to individuals."

The late Cardinal Manning, who it is well known, always manifested a special care in the matter of the protection, support, mental education and moral training of dependent children, gave expression to a substantially similar truth not long before his death, when he declared that the civilization of a people may be measured by the care and attention given to children, and

particularly to those who from any cause become dependent and in need of charitable aid.

And it is not alone from men who like those named have been ardent and active advocates of Christian principles, and of their practical recognition and application by the civil state, that such sentiments and declarations come. In general, persons of logical and philosophic minds who have given attention to the practical solution of social, economic and political problems have given expression to similar views. These views may perhaps be properly summarized in the statement of Victor Hugo that all crimes and misfortunes which afflict humanity begin with the neglect of childhood, and that the best remedy for these crimes and misfortunes consists in giving attention to the nurture and proper education and training of children.

It is true indeed that in every state, and under even the most advanced civilizations, there are some persons to be found who condemn the exercise of any principle of benevolence or charity by the state, claiming that its office should be strictly limited to that of affording protection and security in the development and progress of individual energies and activities, and who insist either that all state benevolence and charity should be abolished, or that at most, state aid should go no further in the matter either of charity or of education than that which seems to be imperatively demanded by principles of self protection and safety — that all beyond this limit should be left to the domain of private philanthropic liberality.

Without dwelling on or discussing the subject here, I desire to say in passing that in my opinion unnecessary interference by the state in matters pertaining to individual right or private conscience can not be too strongly or too severely condemned. Such interference is always liable to lead in our times, as it did in some of those that are past, to a condition in social and political life that may perhaps be not inappropriately described by what Schlegel terms the idolatry of the civil state — than which no form of idolatry can be more objectionable. The fact should ever be recognized in all the relations of society and politics that, man possesses certain innate rights which attach to him by virtue of his independent human personality, rights which are anterior and superior to any human constitution or social regulation, rights which no government can give or can justly take away, rights to which on the contrary it is ever the highest duty of government to give protection and even consecration.

But the recognition of such truths and principles as these in no way conflicts with or prohibits the reasonable exercise of benevolence and charity by the state in the case of those who are dependent and needy. On the contrary such a recognition commends and approves the application of such principles in the performance of the practical duties properly devolving on the state. And surely no better or more praiseworthy or profitable field for the exercise of those principles can be found than that which prompts and enforces the proper care of dependent and neglected children

—children who in a short time are to become citizens, and as such, important forces and factors in the preservation of liberty in a progressive commonwealth.

However then questions relating to the rights and duties of the state in the matter of the exercise of public charity and benevolence may have been considered in the past, or however such questions may even now be viewed by a few so-called economical or political philosophers who, in the language of Lamartine, have no religion but arithmetic, no prayer-book but the ledger, no philosophy much more elevated than that of selfish utilitarianism, of which Judas was the father, the accepted view of our times is in favor of the exercise of broad principles of humanity, fraternity and charity by the civil state. The view is accepted that,—to use the language of Adolphe Theirs—organized society acting through the instrumentality of government should have public virtue, and should have it manifested and exercised in works of benevolence and charity; that the state should not be or be regarded as a cold, senseless, heartless being, but that its acts should entitle it to be considered as humane, charitable and benevolent.

It is unnecessary, however, to dwell on this subject here. A mere incidental reference is considered sufficient. The grand public institutions of benevolence and charity which our state has erected and so liberally maintained, together with the indirect aid which in many cases has been given to private institutions having similar purposes and objects in view, prove conclusively that Wisconsin has definitely adopted and will continue to exercise in its general state polity the broad principles of Christian charity and philanthropy on which all true modern civilization is based, and without the application of which, unless all history and philosophy are at fault, it can not be permanent or enduring.

It may be proper incidentally to supplement this general statement as to what our state has done in the line of charity, with just a few words from the opinion of our supreme court written by the late Chief Justice Ryan only three or four years before his death. In deciding an important case he said: "The political necessity and duty of sovereignty to make provision for the care of subjects or citizens, unable for any cause to take care of themselves, and destitute of other care, has too long been recognized in all civilized countries, too well established under the state governments of this country, to be regarded as an open question. All public asylums here and elsewhere in the country for the poor, for the insane, for the orphans, for the helpless and destitute are witnesses to the political necessity of public charity. And we assume as a principal underlying every consideration in this case that it is the duty and policy of the state to provide efficient means in its discretion for the care of all destitute and helpless persons within it; that public charity in such cases is a public necessity."

The practical question then is to how the state can best give benevolent

and charitable aid to the dependent; and for the purpose of this paper, the consideration of the question must, of course, be limited to the subject of giving aid to neglected and dependent children.

In seeking an answer to this question and giving practical solution to whatever problem it may present, we should ever recognize as fundamental the fact that the family is the proper unit of civil society, the primary germ and first school of the sentiments and of duty; and that state charity, or benevolence however given, should always keep this fact in view, and also the additional fact that no higher or more sacred duty devolves on the state than that of protecting and respecting family rights, relations and sentiments.

As to the importance of the family, and the necessity of recognizing as far as possible the family idea in the matter of caring for children who in any manner are in need of state aid, I can probably do no better than again quote a sentence or two from Mr. Letchworth. He says: "It seems evident that the family is the natural place for the true development of the child, especially when it is received as a member of the family, and allowed to participate in its industrial, social and religious life, having its faculties stimulated and its ingenuity taxed by unexpected emergencies, its sympathies awakened by home life, trouble and trials, and its affections deepened through kindness and reciprocal confidence."

Next to preserving in the care and maintenance of children family sentiments, ties and relations, comes the matter of suitable education. Here is an all important question. In our age, perhaps, more than in any that went before it, education is considered the one grand panacea. Rightly understood, there is much truth in this—indeed a most important and sublime truth. But by this term education, merely intellectual attainments or qualifications are too commonly understood. This of itself is however by no means sufficient. Lest possibly it may be thought that if not reactionary, I may be at least not sufficiently progressive in this respect, I take the liberty of quoting briefly from an address of William Howard Neff, who, like Mr. Letchworth, was for some time president of the National Conference of Charities and Corrections, and who has given much attention to the subject of dependent and neglected children as well as to other subjects relating to state charity and benevolence. He says: "Prevention is better and more satisfactory than cure; but its full work can only be accomplished among the young. Education is the great remedy, but to be complete, it must be of a three-fold nature—education of head, of the hands and of the heart. One of the most unpleasant results of our statistics is that ignorance is not the parent of crime. In the Ohio penitentiary, only 8 per cent. of the inmates can not read, only 9 per cent. can not write. Lack of knowledge of the means of earning an honest living is a more potent cause; yet even this will not cover the whole ground. We may give to dependent children even if you wish a high school education; we may instruct them in the industrial arts until they attain great

proficiency : yet if their moral nature is neglected, if they are not taught their responsibility to man and their accountability to God, our efforts will be very unsuccessful. 'Thou shalt love the Lord thy God with all thy heart and thy neighbor as thyself,' is the divine command, given by one who knew all that was in the heart of man. Just in proportion as our efforts reach and control the moral nature, they will be productive of permanent good."

These few statements, necessarily brief, of what appear to me as correct fundamental principles, have seemed not improper by way of preface to a reference to existing legislation in our state having for its object the affording of aid to neglected and dependent children. And after having noticed in a general way such legislation, it will perhaps be in order to attempt pointing out defects capable of being remedied, in case any such defects may appear to exist.

The subject assigned to me appears to be limited to a consideration of questions relating only to dependent and neglected children, who are not the victims of any special physical or mental infirmities or afflictions; but as this distinction has not always been kept closely in view in the legislation of the state relative to supporting children at public expense, I trust it will not be considered a serious digression, if incidentally or casually, reference should happen to be made to children that may properly belong in other and different classes.

Omitting then all direct reference to children who are the unfortunate victims of physical and mental infirmities, such as the blind, the deaf and dumb, idiotic and weak minded, in relation to whom legislation of a special character has been enacted, and who have been cared for mainly in suitable state institutions, so far as the state has given direct aid in their support and care, those children dependent on public aid or on private liberality and enterprise may be classed as young infants, or those generally denominated foundlings, children who are homeless or destitute through orphanage, poverty of the parents or other causes involving no element of criminality, and the class composed of vagrant, disorderly and criminal children, not unfrequently described in a general way as juvenile delinquents.

To trace the various acts constituting the legislation of our state as it has existed for some time past, applicable in one way or another to the care and support of these various classes, and to examine in detail the provision made for their benefit by private liberality and enterprise, would necessarily occupy much more time and space than can properly be devoted to this paper, and besides would perhaps be to some extent foreign to the point to which it is expected and intended to relate. Such an examination relative to the subject of legislation would of necessity involve a reference to all laws relating to the support of the poor, as the class so designated includes many children; it would render necessary a consideration of the town and county systems for the support of the poor, together with all existing legis-

lation concerning the incorporation of societies for the establishment and maintenance of asylums where dependent or neglected children may be taken care of, the subject of industrial schools, laws relating to adoption, the binding out of children as apprentices, compelling the support of children by parents of sufficient ability so to do, and others of kindred character. It must be manifest that to do this is, practically speaking, impossible within the time proper to be occupied with the subject of dependent and neglected children before this conference; and besides an attempt to notice all such legislation would necessitate an omission of some things to which it is desired to give attention, because of what appears to be their special if not paramount importance.

Suffice it then to say that of the three classes of children named, those of the first two have in general thus far been mainly provided for by means of private enterprise and liberality, supplemented at times by incidental state aid, and that this has been done principally through the agency of denominational institutions in connection with the churches, all or nearly all of which institutions are now organized as corporations under appropriate state laws, and subject to the visitation of the State Board of Control, and other proper state authority. Children of the class last named, that is juvenile delinquents, have in general been committed to the proper state industrial school or to some other reformatory institution to which the law has authorized their commitment, the state in the one case supporting the institution directly, and in the other giving legislative authority to appropriate subordinate political divisions of the state to assist in the care and support of such children. It need not be stated that the industrial school at Waukesha for boys and that for girls in Milwaukee are the state institutions at which the class in question are mainly supported by direct state aid. All are so familiar with the laws relating to and governing these industrial schools that any detailed reference to them seems unnecessary.

The methods of taking care of children thus hastily referred to seem to have been the only existing ones so far as state action was concerned, prior to the establishment of a school at Sparta a few years ago, known as the State Public School.

The establishment of this school was provided for by chapter 377 of the laws of 1885. This act was copied largely from a law of Michigan which had been in operation in that state since 1871. The main features of the two acts are essentially the same.

The importance of this law as a new departure in Wisconsin, from the general provisions theretofore existing for the care and maintenance of a large class of dependent children will perhaps justify a general statement of its principal provisions.

The act provided that the state Board of Supervision then existing should select a suitable site for a state school or temporary home for dependent and neglected children, and that such board should cause to be erected

suitable buildings for the purpose in view. In pursuance of the duty thus imposed on the board, it selected a location at Sparta, acquired by donation and purchase 165 acres of land, erected buildings, and in November, 1886, the institution was opened for the reception of pupils. The general supervision and government of the school were vested in the State Board of Supervision—now succeeded by the Board of Control,—and the board was directed to designate some officer, teacher or other employe, connected with the school, to be known as the agent of the state public school, whose duties should include visiting under the direction of the board, children that had been placed in charge of any person; inquiring into the condition of such children and investigating all applications to take children by adoption or otherwise, and also entering into a contract in writing on behalf of and under the instruction of the board with persons taking children from the school.

The act provided that there should be received as pupils in the school children who had been or might be declared dependent on the public for support as therein provided, who were over three and under fourteen years of age and in a suitable condition of body and mind to receive instruction, the board being authorized in its discretion to give preference to children under 12 years of age. It was provided that unless children should sooner be sent from the school in the manner provided for in the act, they should be retained there until sixteen years of age and might be retained even longer until homes could be procured for them. Under the law, children belonging to any one of several classes substantially enumerated might be admitted to the school. These were:—1. Children confined in either of the state industrial schools; and it was in fact directed that all children in such schools who should be found of suitable condition and qualification should be transferred to it. 2. Children found in the poor-houses. 3. Other children found in a state of want or suffering. 4. Children abandoned or improperly exposed. 5. Children in any orphan asylum where the officers desired to surrender them to the state. The law made it the duty of the superintendents of the poor in counties, or in towns the supervisors in all cases except the first mentioned, to bring children before the county judge for examination, and provided that it should thereupon be the duty of the judge to investigate the facts in each case and ascertain whether the child was dependent, and if in his judgment such was the fact, it was made his duty to make an order setting out his finding and send an authenticated copy of such order with the child, to be delivered at the state school. The parents or friends of children were authorized to appear at the examination before the judge.

Provision was made for the care and maintenance of the children in the school, and for their education in the branches usually taught in the public schools of the state and for their receiving proper physical and moral training—and the State Board of Supervision was declared to be the legal guardian of all children in the school.

The object of the school was declared to be the providing of temporary homes for the children sent there until such time as suitable homes could be procured for them in good families; and it was made the duty of the state board to use special diligence in procuring such homes, where the children might be placed on a written contract either until they should have arrived at the age of 18 years, or during the entire period of their minority, in the discretion of the board. The contract was required to provide for the education of the children in the public schools and for teaching them some useful occupation, and also for giving to the state board on the termination of such contract such sum as might be agreed on for the benefit of the child respecting whom the contract was made, and was required to contain a provision that the board of supervision should have a right to withdraw any child from any person when the good of the child appeared to make this necessary.

The law provided that the superintendent or agent of the state school or the state board of supervision was authorized to consent to the adoption of any child in the school, and that on such adoption the board of supervision should cease to be the guardian of the child adopted. The contract in use under the law also provides that the person taking a child from the school may return it on giving sixty days' notice.

While by no means all, these are the principal provisions of the law of 1885.

Chapter 52, of the laws of 1887, appropriated \$65,000 for the erection of buildings which were put up the same year.

Chapter 144, of the laws of 1889, amended the law of 1885 by providing that whenever in the opinion of the state board it should appear to be for the best interest of a boy committed to the state public school that he should be transferred to the state industrial school at Waukesha, the board might make the necessary order for that purpose, and cause the transfer to be made; and by chapter 287 of the laws of the same year, some amendments were made, but none having any special bearing on any principle involved in legislation concerning the care of dependent children, as they related only to some comparatively unimportant details.

Chapter 245 of the laws of 1891, though general in its scope and character, contains some important provisions affecting the public school at Sparta. That act provides that all officers authorized by law to commit or apply for the commitment of dependent children to industrial schools, asylums or other institutions maintained for the care of such children shall when applying for and before such commitment upon the application of the parents or guardians of such children, take into consideration in selecting the asylum or institution to which a child shall be sent, the wishes of the parents or guardians; and that in case no such application is made then the child shall be committed to the state public school. It provides also that no children committed to any industrial school, asylum or other institution for the care of dependent children shall be removed to the state public

school or to any other institution for the care of dependent children, without the express consent of the officers of the institutions to which they were committed, or the consent of the parents or general guardians of the children or that of the state board. Chapter 259 of the laws of the same year amended the act of 1885 by providing that instead of the designation of an officer, teacher or other employe of the state school to act as its agent, the board was authorized to appoint one or more persons to act as such agent or agents, and was not limited to the appointment of a person connected with the school.

Thus the legislation of the state respecting the public school at Sparta now stands.

It may be proper to notice here that according to the Legislative Manual issued in 1891, there had been expended from the time of the establishment of the school until September 30, 1890, for site, permanent improvements, equipments and current expenses, the sum of \$27,336.22, and that the legislature of 1891 made appropriations for the benefit of the school amounting to \$95,000. According to the same Legislative Manual the number of pupils admitted to the school from its establishment up to September, 1890 was 506, and the average number in the school for 1889 was 211, and for 1890, 253. The manual also shows that up to said September 30th, 147 children had been placed in homes, of whom 56 were indentured and 91 placed on trial. A letter received from the superintendent of the school states that the number of children admitted from October 1st, 1890, to October 1st, 1892, was 285, that there had been placed in homes 523, of which number 118 were by indenture, and that there remained in school 210.

I shall not dwell on details as to the practical working of these laws, as such information can be given much more intelligently by Mr. Sanborn, the superintendent of school.

Now, with the principal provisions of the law of 1885, and amendatory acts before us, it seems proper to inquire what if any defects exist in these laws, and if we find that defects do exist, what is the proper remedy.

For my own part I wish to say that in the light of what appear to me to be correct fundamental principles, if the question were an original one, I should be inclined to doubt very much the wisdom or expediency of the establishment of such a school at all; and I feel the bolder to express this view from the fact that of 44 states composing this great American Union, only four have thus far adopted such a system for taking care of dependent children, although its merits have been carefully considered by many of them. These states are Michigan, Minnesota, Wisconsin and Rhode Island, Michigan being entitled to the credit or discredit of being the first to adopt the plan.

Possibly the fact that in our state many counties contain no suitable local institutions either public or private for the proper care and maintenance of dependent children of the class sent to the state school, together with the

fact that local institutions are usually religious and denominational in their character, while there are in the state some children as to whom no religious preference is expressed by either themselves, their parents or those ordinarily standing *in loco parentis*, may make the existence of such a school, or the adoption of such methods for providing for such children, to a limited extent a practical necessity, and that this may be considered a justification for the establishment of the Sparta school. But however this may be, and accepting the existence of the school as an accomplished fact, I desire here to point out what to me seems to be some defects in existing legislation respecting it which appear capable of being remedied.

From a very general examination of the laws relating to the school, which is all I have been able to make, there seems to be at least three or four respects in which there should be amendments. The absence of a proper recognition of parental rights and of any provision for taking into consideration the subject of religious belief in the matter of children committed or sent to the school, in which the law of 1885 was manifestly defective, was measurably remedied by chapter 245 of the laws of 1891, already referred to, and the provisions made by that law, which though rather indirect in their relation to the Sparta school, are nevertheless of considerable importance, may perhaps be regarded for the time being at least as a sufficient limitation and restraint on the power of, and a direction to supervisors, superintendents of the poor and committing officers, in the matter of seeking to preserve in the best way as far as possible, a proper regard for religious considerations in dealing with dependent and neglected children, but whether or not additional legislation of the same general character as that of the act of 1891, may not be advisable, seems worthy of attention. The scope of this paper does not, however, permit dwelling on the subject in detail here.

Section 12 of the act of 1885, provides as already indicated, for making the state board of supervision or control the general guardian of all children in the state school, and authorizes the board to place children in families on a written contract. This contract requires among other things that the education of children given to families shall be in the *public schools* where they reside. It may well be asked here why limit this education to that obtained in the *public* school? Is it not or rather, perhaps, should it not be sufficient if proper education is obtained in any school? Notice what the requirement in this regard may well lead to in practice. Suppose a family having one or more children of its own, take a child from the Sparta school. The children of the family proper, so to speak, attend a private school, either denominational or otherwise, but under the law the child taken from the state school must attend a public school, and this even though the private school may be only a short distance from the place of residence, and the public school quite distant, or even if the child taken from the state school should for religious or other reasons prefer to attend the private school. It seems too plain to need argument that the

proper way is to require that the family taking a child from the state school under the law shall agree that the child shall attend some suitable school and receive a proper education. It will hardly be seriously contended by any one that the law does not require amendment in this regard.

Again, existing laws seem to make no provision for any application of religious considerations in the matter of selecting families in which to place children sent from the state school. It seems to me that there should be a requirement in this regard made applicable to the state board similar to that contained in chapter 245 of the laws of 1891, already cited, requiring officers authorized to commit children to be governed by such considerations in the matter of committing to asylums and other institutions. It will be remembered that children between the age of 3 and 14 years of age may be sent to the state school, and hence may be bound to some family by a written contract in the manner provided. It will hardly be disputed that many of these children, especially of course those nearest the age of 14 years, may have well defined views if not settled convictions on the question of religion; and it will hardly be claimed that the state can be said properly to discharge its charitable or benevolent duty when standing in *loco parentis* if it ignores absolutely the consideration which under Christian civilization would be the main one with any parent having the future welfare of the child in view.

It is to be noticed further that no provision is made for the return to parents under any circumstances of children who for any cause have found their way into the state school or into families provided for them by its agents. While as a general rule legislation can not be based on exceptional cases, still where natural and fundamental rights are involved, it should ever be as broad and comprehensive as possible in recognizing and protecting those rights to the fullest extent, even though the cases to which it applies may be comparatively few. It might well happen in the changing circumstances of life, that a parent who has been obliged by poverty or sickness, or some other unfortunate circumstance, to give up the custody of a child to public or private charity or benevolence, may in time overcome difficulties and be in a condition again to give to childhood that care and attention which only a father or mother can give in the best and highest degree; but in such a case under the legislation in question a barrier exists which at least may prevent the parent from having the custody of the child. It is true, indeed, the state board reserves the right to cancel the contract placing a child in a family and have it returned to the school, and that the board also has discretion in the matter of sending children back to the counties whence they came, and possibly in the case suggested, after the compliance with many red tape regulations, the parent might be able to get his child; but it is respectfully submitted to the consideration of this Conference that there should be a more plain and di-

rect road by which the child could be restored to parental care and authority in such cases.

Then the question of adoption is important. Previous to the passage of the law of 1885, our statutes on the subject of adoption were very particular and precise in the matter of parental rights in such cases, as they are still relative to those children who do not become inmates of the Sparta school. But under the laws relating to that school, the superintendent or agent, or the state board of control may consent absolutely to the legal adoption of any child entirely ignoring any and all parental rights or preference.

When the rights and duties that result from legal adoption are taken into consideration, it seems plain that in all practicable cases the consent of parents should be required to the adoption of children who may have the misfortune in the exercise of public charity to be sent to the state school at Sparta, as is now required in other cases.

Another point may be worthy of notice in passing. Section 11 of the act provides that children in the school shall have proper physical and moral training. No practical difficulty can probably arise in the matter of physical training; but in relation to moral training more difficulty exists. The law does not assume to define of what exercises or practices this moral training shall consist. It is fair, however, to presume that prior to the decision of our supreme court in *State ex rel. Weiss and others vs. District Board, etc.*, which was decided early in 1890, the moral training consisted, to a considerable extent at least, in giving to the children copies of the Bible. I infer this from the fact that I find in the report of the state public school for year the ending September 30, 1888, an account of payment for 200 Bibles. Without being specially familiar with the course of moral training practiced since that decision was rendered I take it for granted that no Bibles are furnished for the school, nor allowed to be used or read therein; as of course in that respect the school at Sparta comes under the same general rule as other public schools; and, as is well known, in rendering the decision referred to, the idea was emphasized that if reading the Bible in the public schools should be permitted, the children of poor parents especially who are by law practically obliged to attend public schools would in effect be compelled to attend a place of worship contrary to the provisions of section 18 of article 1 of the constitution of the state. This would apply with special force to such a school as that at Sparta,

In answer to an inquiry as to what the moral training and teaching now practiced at the school consists of, Mr. Sanborn, the superintendent, wrote me under date of February 7th last as follows:

"In reply to yours of the 6th, I will say that the religious and moral instructions consists of chapel services each morning which last 30 minutes, and consists of singing hymns, reciting psalms and the Lord's prayer. Sabbath afternoon we spend an hour with the Sunday school lesson and quite often one of the Sparta pastor addresses the children."

Possibly no better way of imparting moral training can be made applicable to an institution like that of the Sparta school; but it seems worthy of inquiry at least whether or not this way is not in substantial conflict with the principles of religious freedom guaranteed by the state constitution as defined and laid down in the decision referred to; and it may be well worthy of consideration whether in view of that decision which was rendered since the enactment of the law for the establishment of the state public school, additional legislation defining this moral training and prescribing the practical method for carrying it on is not needed.

One other point appears to deserve a passing notice. It has been stated that the legislation of our state for the establishment of the school in question was copied mainly from that of Michigan in which state a similar school had existed for several years. The central board of control of state institutions of that state in the report for the year ending July 1st, 1892, recommended that power be given to the board to permit pupils of the school to be employed in families for wages, instead of requiring them to be indentured. Such legislation was recommended by that board on the ground that many excellent families would employ pupils from the school at fairly good wages who would not take them by indenture.

But I shall not dwell longer on such matters and shall take the liberty of closing with just a few words as to what I consider the merits and advantages of the system of caring for dependent and neglected children through the agency of central state institutions like that of the Sparta school as compared with that of seeking to accomplish the same result by giving to private benevolent and charitable institutions organized as corporations under state laws such aid as may be necessary for the purpose. If the latter should appear to be the better system, the fact that the Sparta school exists need not stand in the way of its adoption, for as stated, there will always be limited circumstances and conditions within which the school can be made to answer a useful and beneficial purpose, and the amount thus far expended by the state for its establishment and maintenance, or the amount that may be spent for its support in the future will not have been misapplied.

The right and duty of the state to give support and care to dependent and neglected children being admitted, no question can properly arise so far as any principle of political justice is concerned, as to the way in which that right should be exercised or that duty performed within the limitations indicated. As stated substantially in the outset, the state in relation to such matters may act either directly, as is done in the case of the Sparta school, or it may act indirectly by giving aid to private institutions or even to individuals, either by direct appropriations from its treasury or by authorizing or requiring some of its subordinate political divisions to give assistance in such matters. And the giving of such aid to private institutions is the less open to objection when such institutions are incorporated under state laws, and hence subject to the visitation and

supervision of the state, as is now the general rule with private charitable and benevolent institutions in the entire country.

Of course it is to be remembered always that the ultimate end in view in any system is the procuring of suitable homes for dependent and neglected children, or the arriving in some other way at such a result as will enable such children to be self-supporting through some form of labor, and that institutional work however conducted is to be regarded only as a means to that end, a method of taking care of children during those tender years when to expect them to labor would be unjust and inhuman; and that it is from such a standpoint that this question of the care of dependent children is ever to be considered.

If the views thus far stated relative to the application of fundamental principles are correct; if the state may properly provide for the care and maintenance of neglected and dependent children in any of the ways indicated, without any violation of such principles, then the only question necessary to be considered is one of expediency. And in considering the subject from that standpoint two things are to be kept in view: First, the best practicable method for giving aid in accordance with these fundamental principles, and secondly, the matter of financial economy.

It is believed that in both these respects the advantage is with the system of giving aid to private benevolent and charitable institutions, and that even if this system should be rejected, for reasons based on religious considerations, which seem to be the only ones ever advanced against it, then the system generally adopted in the state of Ohio of having county homes for children would be preferable to that of supporting a great central school or temporary home.

It may be asked in what conditions or requirements are dependent or neglected children deficient? The answer is that they stand in need of such care and attention as parents able and willing to do their duty to their offspring are in the habit of giving to their children. What are these? Manifestly, care of the body, education of the mind, and religious and moral teaching and training. It is not indeed to be expected that any child away from the surroundings and associations of its parental home can be as well cared for in these respects as the child who is the constant object of the tender solicitude of a father's or mother's care. But the nearer the approach can be made to this, the more satisfactory and perfect the result will be.

Now assuming that the state may be able through the agency of schools like that at Sparta, to give fairly good physical care and mental training to a child, and afterwards to find for it a home in a family which may be reasonably satisfactory, it can hardly be expected that in the practical management of such public institutions very much attention can be given to the matter of correct moral training, either directly in the school or in the selection of a family in which to place the child. It is plain that the state being purely secular, can not directly give attention to religious train-

ing—can not impart religious instruction; and while no doubt many well meaning people think differently, it is a fact which all history and experience attest, and which has the sanction of the highest philosophy, based on the nature of humanity, that there can as a rule be no moral training or education worthy of the name, not based on religious teaching; and by this I mean teaching in accordance with dogmatic religious creeds. I do not mean that any particular religious creed must be taught, but I mean that the teaching must be in accordance with some religious faith based on the eternal verities of God, the soul and immortality, some creed which distinctively recognizes the Ten Commandments as the divine foundation of the eternal moral law of the world.

Did time permit, many high authorities might be cited in support of the view that there can be no true moral training not having at its foundation inspiration and strength, religious teaching and principles; but it does not, and hence I can give only three or four.

President Eliot of Harvard said some time ago: "There is no science of ethics, and morality can not be divorced from religion."

Geffcken, the distinguished professor of international law, at the university of Strasbourg, wrote in his History of Church and State: "There is no true morality without religion. The example of individuals who having broken with religious belief still conform to morality, proves nothing to the contrary: for men such as these regulate their conduct, however unconsciously by the civilization of the nation to which they belong, and which in turn is saturated with religious elements. History proves beyond refutation the vanity of an attempt to supply by philosophy and abstract morality the want of religion."

De Tocqueville wrote: "The safeguard of morality is religion and morality is the best security of law as well as the best pledge of freedom."

Daniel Webster in his Plymouth oration said: "Our ancestors established this system of government on morality and religious sentiment. Moral habits, they believed, can not safely be trusted to any other foundation than religious principles, nor any government secure which is not supported by moral habits."

Washington in his farewell address said: "Let us with caution indulge in supposition that morality can be maintained without religion."

Herbert Spencer in his Study of Sociology declares that the belief which to some extent exists as to intellectual education being a sufficient basis of morality is flatly contradicted by facts, and that it is simply absurd *a priori*; and he gives very many instances from practical life to prove the declaration.

Even Ernst Renan, not long before his death wrote: "Let no one hope to dispense with religion and religious associations. Each step made by modern society renders this want more imperious."

Now if these views are correct, would it not follow that the state in caring for dependent children should seek to give preference to a system

which would combine religious teaching as a basis of morality with bodily nurture and mental training; and this especially if no greater expense is incurred? It would seem that there should be only one answer to the question, and that this answer would necessarily lead to the conclusion that since the state can not teach religion directly, to any person or to any class of persons, wisdom and expediency demand that in caring for dependent and neglected children who are in special need of religious teaching, it should give aid generously to institutions that can afford such children the necessary religious training, in addition to bodily care and an opportunity for mental development.

Do not think this is any hobby of my own. Some of the most enlightened of the nations of the earth, and not a few of the states of this country act in harmony with these views in providing for the care of children.

As an illustration, here in America, I may say that in the year 1870 the legislature of the state of Pennsylvania appointed a commission to make investigations relative to the care of children, and kindred subjects. The plan of establishing state schools like that at Sparta was considered and rejected. The Board said, referring to such schools: "Would the state fail in their administration? Has it ever occurred anywhere that the defective classes were effectually benefited without the coöperation of that warm humanity which stimulates private zeal and benevolence?" And again: "The state should do her part in educational work by making moderate per capita allowance to schools and homes established by private and philanthropic enterprise wherever they are needed for the industrial training and education of the class referred to. The state should as a matter of course exercise a right of inspection and see that the money she grants is not squandered or misapplied and should reserve the power of revoking her sanction and withholding her aid whenever she judges that there is occasion for such a course. The system above recommended has received in England a recognized status from the government; and the schools established by it are aided by government grants, and are practically employed as a part of the machinery of the educational work of the state."

I have not carefully examined the English system of certified industrial schools; but I understand that schools founded by private liberality and enterprise, if they combine industrial features with common school educational work, and clothe, lodge and feed the pupils, may apply as a matter of course to the proper public officer to be admitted to the benefits of acts of Parliament which extend public aid to all such institutions. The system is said to be very successful in the matter of caring for dependent children. The Pennsylvania state board already referred to, speaking of the system said: "By this course of procedure, it was made manifest at the late International Congress by indisputable testimony, that the condition of the whole juvenile population of England has been changed, and in the language of a distinguished member of that body, the system has

cut up juvenile crime by the roots, and has almost destroyed juvenile crime in many localities." There is much in this English system well worthy of careful consideration by the legislators of our state, as well as by all who feel an interest in the welfare of children.

It may be proper to note here again a fact already incidentally referred to, that institutions established by private liberality and enterprise are always local, and that such institutions because of this circumstance, and independently of the general advantage existing in the matter of being able to give religious training and teaching because of their connection with churches, are in a better position to give practical application to a recognition of parental rights, to parental sentiments and feeling if you will, than remote and central schools—schools far distant from the places where parents of some dependent children may reside—can possibly do. It is in recognition of this fact and some other facts of kindred character that the state of Ohio, as already pointed out, maintains county homes for such children. I believe the number of such homes is at present thirty-six.

There is another point worthy of attention in considering the relative merits of the system of having direct state central schools for the maintenance of dependent children, and that of giving generous assistance to private institutions. All true political and other philosophy should ever recognize the fact that in dealing with humanity we should consider it as it is and not as what we think it ought to be. Now it is a fact that there ever adheres to the child who has been in a state institution a tinge or stain of inferiority or criminality, although this may have no substantial foundation. The same is not the case, at least not to any great extent, as to children that have been cared for in private institutions even through state aid. Perhaps there is no logical foundation for this distinction; but nevertheless it exists as a fact, a prejudice, if you please, but it is a fact or a prejudice that can not be overcome by argument or the application of logical rules; and it should not be forgotten that it is with popular notions or views and not with logical rules that children will have mainly to contend in the journey of life.

It may be added here that as a rule children can and do get better care in private institutions than in directly public ones. On this point Mr. Lechworth truly says: "However well intentioned and faithful may be the efforts of a public official, he has not the same experience in the work as ladies connected with asylums. Critically responsible to the taxpayer, he is not so liberal in his expenditure for an outfit for the child, nor do the duties of his position permit his devoting the necessary time to this important work."

Now as to the matter of financial economy.

In the first place it may be said that all views of the proper application of correct fundamental principles, all questions of political or social wisdom and expediency should not be entirely subordinated to the one consid-

eration of dollars and cents. There should surely in the life of a state as in that of an individual, be something worth living for and thinking of besides the almighty dollar and the soulless ledger. These evidences of the wonderful spirit that too largely prompts and inspires the great and unequalled material progress of our times, should not be allowed entirely to outweigh all considerations of charity, benevolence, philanthropy and humanity. And even should it happen that giving public aid in the manner sanctioned by the most approved fundamental principles might cost a few dollars more than such aid otherwise granted, this fact alone should not be regarded as conclusive against the giving of public charitable aid in that way. But as an actual fact, the system of giving such aid by means of assisting private liberality and enterprise is much more economical than the other, and it has many advantages even from the standpoint of dollars and cents. In the first place, the state is saved the expense of the purchase of sites for suitable buildings and the cost of the erection of such buildings; again, in a majority of the private institutions, there is no outlay for the payment of teachers, matrons and other persons connected with the management, such work being done by persons who have devoted their lives to works of benevolence and charity. But without going into details, which time forbids, it may be stated in general terms that private institutions are invariably conducted and managed at much less expense than those distinctively known as public. The most critical examination will verify this statement. Of course, in speaking thus I do not refer to relative expense under any special or peculiar circumstances, but of the general rule applicable to usual conditions and as connected with a permanent system.

Objections to the administration of state aid through the agency of local or private charitable institutions usually come from two quite distinct classes of persons, the one few in numbers and consisting for the most part of persons in whose narrow souls some form of religious bigotry has taken the place of Christian charity, and who are unable to see that any good can be done outside of the narrow circle in which they live and revolve.

They are always fearful that some church, be it Catholic or Protestant or some other, may possibly derive some incidental benefit or advantage from any contributions made by this state in aid of philanthropy and charity; and this is in general the real foundation of their opposition to the giving of any public aid to private benevolence. They are absolutely unable to take any broad view of liberality or charity, or to understand a spirit of self-sacrifice made for the benefit of others. Such persons may be safely let alone, as their disease is incurable. They will live and die in constant suffering because of their inability to bring the balance of humanity within the limits of their own contracted and prejudiced views. They may properly be relegated to the domain of practically harmless "cranks."

But there is another and very different class, large in numbers, Christian

in spirit, religious in conviction, charitable and philanthropic in every day life, but who honestly think and believe that the safety and perpetuation of political and civil liberty and the progress of true democracy absolutely require that the state carefully abstain from giving in any manner recognition to any institute not purely secular, who fear that even indirect state aid to private charity may in some indefinable and mysterious way lead to some sort of political union or relation between church and state. They are willing to be liberal and charitable, but they sincerely believe that public charitable aid should be administered only through purely secular agencies specially established and maintained under direct state authority and supervision.

This it seems to me as a mistaken view. The conceded right of the state to give public charitable aid, carries with it the right to give such aid in any way involving no violation of essential fundamental principles, and this, as stated in the outset, includes both the giving of such aid directly and through the agency of private benevolent and charitable institutions. I am of course not referring to any constitutional requirements or inhibitions. It is generally conceded that under our constitution any system of giving charitable aid which seems wise and expedient may be adopted; and if it were otherwise the defect could soon be remedied. The question therefore need not be discussed from this standpoint.

It is generally admitted by the best economic writers that in the domain especially of economic legislation, the main test should be whether such legislation promotes practical good rather than whether it meets technically the rigid requirements of merely abstract principles; hence even if it were the case that an element of remote danger might exist in the direction referred to, this of itself should not be sufficient to defeat present practical good. But I want to be allowed to say for myself in this connection what I once said before on a somewhat similar occasion in this city, that in my opinion, if the great State of Wisconsin, and the grand nation of which it forms an important part can live permanently in republican simplicity and preserve democratic liberty in the face of the insolent egotism and aggressive arrogance of great wealth, the overshadowing influence of soulless and heartless mammoth corporations, and the still more daring and dangerous power of great rings, trusts and other combinations that are rapidly growing up and asserting their strength in the land, and setting up the golden calf for adoration, I have little fear that danger or destruction will come from any union of church and state that may result from the granting by the state of charitable aid to institutions established by private liberality and enterprise, even though they may be under the protecting wings of some of the churches; and in saying this, I have no special reference to any particular church. I care not indeed what church it may be, whether Catholic or Protestant, or whether it be the church that still preserves the ancient faith which came from Mount Horeb and which brought us the Decalogue, that church whose creed gave

both to the Catholic and the Protestant the dogma of the unity of God from which necessarily flowed the doctrine of the brotherhood of man and the practical exercise of the resulting truths that liberty, equality and fraternity are and should ever be recognized as rights and attributes of men upon earth. The truths and principles which I have sought to state, appear to me applicable to all.

If it should be noticed that I have spoken only of private charitable institutions in connection with the churches, I would say the reason is that I am not aware of any private institutions doing any similar work under other auspices. But if any such institutions do exist, or should be established, they would of course, under the plan suggested, be entitled to state aid in common with others, in proportion to the amount of charitable work done. Giving appropriate state aid to all private benevolent and charitable institutions established and maintained for the care and maintenance of dependent children, whether religious in their character or purely secular, would place all on terms of equality, and the complaint sometimes made that institutions in connection with churches or particular religious creeds, are exclusive in the matter of religious teaching would have no force with any person able to look beyond the narrow boundaries of religious bigotry prejudice.

A quite common objection or attempted answer to any advocacy of public aid to private charitable institutions is the sweeping statement, generally made, with an air of absolute infallibility as to its accuracy and conclusiveness, that if the state contributes money it should have its own agents to see to its expenditures. There is, however, little in this, and though not so intended as a rule, it really does not rise above the rank of an argument *ad captandum*. It can make no possible difference to the state as a practical financial fact whether charitable aid is administered by persons appointed by public or private authority, provided the work is well and efficiently done, and the state having always the right of supervision and control, which may be at any time exercised is certainly in a position to know how money given by it is expended. And I desire here to assert as a fact which examination will prove that more has been accomplished in the way of charitable work by the aid of money given by the state to private charitable institutions than has been the case with much larger amounts expended through direct state agencies. For reasons already stated, this would naturally, and almost necessarily be the case.

Let us then not stand on any fine, hair splitting points as to distinctions between purely secular and partly religious methods or agencies in the work of the administration of public charitable and benevolent assistance; let us not inquire too closely whether this or that church may or may not be incidentally benefited by such administration; but let us rather in the light of that broad charity which in seeking to aid and assist the dependent and the needy, knows no race, or creed or color, seek and adopt the best means for making the redeeming principles of charity practically the most

beneficial and effective in relation to those who stand in need of charitable aid.

Another thought occurs to me here, which although perhaps already substantially stated, may not have been sufficiently emphasized, and hence at the risk of repeating and of departing from strict logical order, I shall refer to it. It is the fact that the state in the past has not adequately provided, and does not now sufficiently provide, for the care and maintenance of dependent children, within its territory, independently of the work done by means of private benevolence and charity; nor does there seem to be any expressed intention to do so in the future. The reason doubtless is that needy and independent children have been mainly cared for in private denominational institutions, and that the state expects and relies upon a continuance of the same benevolent work. Now, it being the admitted duty of the state to provide for *all* dependent children, and the denominational institutions having voluntarily performed the greater part of this duty—indeed until quite recently nearly all of it—and this with the consent and approval of the state; and as they still continue to perform the same duty with like approval, would it not necessarily follow as a matter of simple political justice, independently of all considerations of liberality or expediency, that the state should aid these institutions to substantially the amount that their charitable work lessens the state expenses? It seems indeed difficult to understand how a negative answer can be given. It is true indeed that the state now gives some indirect aid, or perhaps encouragement rather than aid, in the way of exempting the property of such institutions from taxation, and this is a positive recognition of the principle that they are justly entitled to some state assistance in consequence of the work they perform; but it must be evident to even the most casual observer who looks at the expense incurred by the state in the direct support of those who are dependent, and then at the charitable and benevolent work done by the institutions referred to, that such exemption is by no means an equivalent for the benefit they render to the state directly, even without taking into consideration at all the indirect benefit they give by training up children in a way to make them good, law-abiding citizens, which, as it has been sought to show, can be very much more effectually done by private institutions, especially those in connection with or under the auspices of the churches, than through direct state, and therefore necessarily purely secular agencies. Indeed from any standpoint from which the subject is viewed, the inevitable conclusion seems to be that both justice and good state policy unite in demanding that private benevolent institutions for the care of dependent children should receive liberal support from the state. And it may be added that the assistance given should not be viewed at all in the light of aid granted to sectarian institutions, but as a proper and necessary outlay by the state, made in the best practicable manner in the discharge of the duty devolving on it to care for dependent children.

In conclusion, I desire only to say that if the views which I have sought to advance and advocate in this paper are even substantially correct it would seem to follow as a necessary consequence that additional legislation on the subject of the care of dependent children is needed in our state; and although the legislation which seems to me to be advisable in this regard has been already indicated in considering some of the questions to which reference has been made, still I shall, even though it may involve to some extent a substantial repetition, take the liberty of closing by seeking to give a brief summary of such legislation so referred to.

If the Sparta school is to be continued as a permanent state institution, the laws relating to it should be so amended that:

1. Families taking children from the school should not be required absolutely to send them to the public schools, but it should be made their duty to give such children opportunity for education at some suitable schools whether public or private.

2. There should be appropriate provisions to enable parents whose children may have been sent to the school to get them back in their custody and under their control, whenever it would be made to appear that such parents could properly care for the children; this of course subject to proper regards for the rights of persons or families that had suitably cared for children during the time when for any cause parents failed to do so.

3. Provisions should be made for the application of religious considerations by the state board in the matter of sending children from the school to families desiring to take them.

4. The state board or agent of the school should not have the absolute right to consent to the adoption of children, but provisions similar to those contained in section 4022 of the Revised Statutes should be made applicable to the adoption of all children whether in the state school or in families.

5. There should be legislative direction as to what shall constitute moral training in the state school, and this should be of such a character as will respect the religious preferences or convictions of the pupils as far as practicable, and also of their parents or of those naturally standing in such matters *in loco parentis*.

So much as to the Sparta school.

Then as a matter of permanent legislation, there should be a general law granting to institutions established by private liberality and enterprise for the care and maintenance of children, whether such institutions are denominational in their character or otherwise, such state aid as if not substantially equal to the cost to the state of taking proper care of such children in exclusively state institutions, would at least be liberal, and of such an amount as would manifest a recognition of state duty, and materially assist the private institutions in the matter of caring for dependent children; this however with the limitation or condition that all such institutions should be incorporated under state laws, and always be subject to the visitation and control of proper state authority.

DISCUSSION.

Mr. Wright: I am very sure that the authorities of the State Board of Control do actually take the question of religion into account.

Mr. Doyle: I am very glad to hear that. Still I am now considering a technical defect in the law. The act provides that the children in the school shall have intellectual and moral training. There is no trouble at all with the intellectual training. I do not think the matter of moral training is quite so plain. I looked over one of the reports of the Sparta school and I find that the moral training consisted in giving a copy of the Bible to each child. In 1890 our supreme court made a decision that the Bible could not be read in the public schools, but that decision was made after the establishment of the Sparta school. In taking care of children the state has the right to exercise this care either directly through state institutions and agencies of its own, or indirectly by aiding or assisting private benevolent associations or individuals. For my own part I prefer the indirect way; that is, for the state to aid private charities in existence which care for dependent and neglected children.

Alan Bogue: In regard to the views taken by Mr. Doyle, I will say that I am opposed to changing the law and giving parents authority to take back their children. Such change would, in many cases, work positive injury to the children. In many cases it would bring sore disappointment and grief to good families who had taken them, trained them, and learned to love them. For instance, in my neighborhood is a little boy; when he was a few days old I gave him to a good family, when he was about six months old a rumor became current that the mother intended to reclaim the child. The people who had him in possession had learned to love him and were at once filled with anxiety and distress, and applied to me to have papers of adoption made out as soon as possible. Now, if the law, was changed, even papers of adoption would be of no avail in such a case. Let it once be established by statute, that papers of adoption do not bar the parent from the recovery of their children, and you embarrass the whole work of finding homes for dependent children. Men and women of sense would not take children if they were liable to be called upon any day to deliver them up to their parents.

Mr. Doyle gives the parents of such children more credit than they deserve. They are not so full of tenderness and yearning affection as he represents them to be. The majority of those parents whose children find their way to the state school at Sparta are perfectly willing that they should be taken care of whilst they are too young for service. I wish to emphasise the additional fact that a number of these mothers are destitute of wisdom and prudence. I am thoroughly convinced that if their children were returned to them at the age of fourteen or fifteen years, they would incur the most serious risk of falling into vicious habits through lack of parental control and guidance.

I had an experience in a village in my neighborhood with a girl who was sent to the Industrial School. The girl had fallen into temptation; the mother begged to have her committed; that was the only way open to save her. She was committed. The mother, like others of her class, was unwise, and the girl had only been in the school a short time when the mother made efforts to get her out. But for the wisdom and persistence of neighbors she might have succeeded.

Mrs. Fairbanks: While not able to enter into any argument in a legal point of view with my friend Mr. Doyle, I wish to call his attention to the fact that when the bill for a state school for dependent children was drawn we knew it was in a crude form, and I supposed that some amendments would be added long ere this. Parochial schools were then an exception, and there had been little agitation upon the general instruction given and received in our public schools. The pressure for a separation of the dependent from the criminal children was very great. While visiting the home and school for boys at St. Francis I found the names of twenty-eight or thirty children committed to the home by a police judge under the term vagrants. My heart rebelled at the idea of babe in arms or a child of tender years being branded as a vagrant. In the reform school at Waukesha and at the girl's industrial school the criminal and dependent classes were both found. We visited the Michigan state school at Coldwater. Mr. Foster, the superintendent of that school, was sent for and appeared before our legislature making an appeal for the separation of the two classes and state care for the dependents. The bill became a law, and the school commenced with the appropriation asked for, \$30,000. It did not seem to me that it would ever become anything but a clearing house, between the street and a good home. There was no thought on the part of any one that several hundred thousand dollars would be necessary for the work. The school I have visited several times, and the "moral atmosphere" is, God is Love, Love thy neighbor as thyself, and the Ten Commandments are learned and respected. I agree with Mr. Doyle in the idea that a mother should take back her child when she can show that she can give it better care and more love than any other person or persons.

Mr. Holden: There is one denomination in this state that takes care of 700 orphan children. I believe that every church should take care of its own poor. I think it should be a matter of christian duty. Too little interest is manifested on the part of the community. The superintendent of the poor is called in. And he is left to do the work alone. A little public sympathy applied, the whole thing could be remedied right there. We are breaking up the family life and the family order. On account of pressure of business fathers and mothers do not train their own children. They are handed over to Sunday schools where there is no such thing as personal attachment and love. The state is going in the wrong direction, it seems to me.

Mr. Spencer: I think that the address to which we have listened will find a hearty response in the care of the neglected and dependent as an obligation resting on the whole people of the state. Indeed, the development of the people in those sentiments which were so eloquently expressed depends upon placing the people in such relations to these duties as will call into exercise these elements, and if the people of the state are not disposed to meet their duty in this respect, and it is placed in the hands of the churches of the state, the people themselves suffer in their character. The great purpose of our free institutions is to make the most out of our people, and our state has nothing whatever to do with the subject of religion; that is private and personal. The main point in the paper seems to me to be a point which has fastened itself with great strength on the mind of the gentleman through his education and his convictions which are very sincere, that the highest duty of the parent and of society is to see that every child receives a religious education as well as intellectual, and moral and physical training. It seems to me that this position is wrong. It is in violation of the fundamental principle of our institutions. Now, if religion is personal and private, and every individual has a right to form his own religious conscience, the child is to be let alone on this subject, and any attempt to impose religion upon a child is a violation of his religious principles, and if he has the right to form his own opinions, then this position taken in the paper is morally wrong, and any moral wrong will result in moral evils. We have agreed in this country that our people will prosper religiously in their spiritual nature best if they are let free, and I think our experiment in that respect has proven very satisfactory. I think we are not the least but the most religious and most reverent people in the world. In that every human being has the right, I think we ought to adjust ourselves in all our bearings to a fair recognition of that right. If that be true, these denomination schools are a violation in that matter. I do not think a parent has a right to impose a denomination of his upon his child. Reverence for the opinions of all classes of people upon this subject should be encouraged. If we carry out the principal fact that which the gentleman seems to contend in his paper, we create a spirit of sectarianism.

We want sympathy, we want to bring our people together. That is the purpose of all our dealings with children in our schools, whether they be private or public, and we want to get, not further apart, but nearer together, and all these means of difference should as far as possible be removed. I believe that it is in violation of the fundamental principle of our free institutions on the subject of religion, and it has caused a great deal of bitterness and hostility to religious institutions, and this cause of contention and jealousy should be removed.

Mr. Atkins: There is one point in Mr. Doyle's paper in relation to parents reclaiming children. I have had experience for thirty years in looking after unfortunate children. I think we ought to have a law about dispos-

ing of these children. In nine cases out of ten when the children come into the hands of the county or state authorities, the parents are not going to come around and want them, and if we can not find families that want to adopt them, and feel that they are ours forever, think we ought to have laws to have a law that we can give them.

Mr. Giles: I would like to occupy about three minutes on this question. I agree with many of the positions taken by Mr. Doyle, and with some I totally disagree. I think that the state should care for all dependent children.

I do not favor church care of delinquent children, or of that of any organization except the state. Nothing else can take the place of a home. The most humble home is better than the best institution.

I think the Sparta school is too large. I regretted much to see the policy pursued in enlarging that institution. While I believe the state should care for all its dependent children, I do not believe that a state institution that will accommodate much over 150 children is necessary, or profitable, but just so long as the policy of enlarging is continued, you may continue to enlarge the institution. I would rather expend more in finding homes for the children. It has come to my knowledge that there are hundreds of places where they want children. Let the state enlarge its agency for putting out these children (for there are homes in the state for every dependent child), and then put a wise supervision to overlook them. Caring for children, for years, in institutions, unfits them for citizenship.

The care of delinquent children in the most important matter before this conference, as it involves not only the question of humanity but that of wise statesmanship.

Dr. J. L. Cleary: It seems to me that the gentleman has not thoroughly familiarized himself with the circumstances which cause the present size of that school. In selecting homes for children, we find a great many misfits, and through no fault of ours or our agents. I believe it is the experience in all similar institutions in other states that a great many children have to be placed in homes a number of times before a suitable one can be found. In that way many children are sent back and provided for temporarily, so that we can not keep the number reduced to any such figure as 150. We have now over 700 children that have passed through the school, and that are, you might say, under the guardianship of the school, and we certainly are making every effort to place all the children out as rapidly as we can in suitable homes, but do what we may, many children will drift back to the school and must be cared for. It is not the aim of that school to keep them there for any great length of time. It is the policy of the school and the management to pay all due deference to the religious convictions of children as well as we can, and I will say for the management that we are all agreed in that respect. Our civilization, in fact no civilization worthy of the name, has not been built up without taking into consideration

Christian morality, that must be applied to the training of the youth. We must give them anchorage for their morals. I am the legal guardian of my child, and I propose to train my child as I think right, and I do not think the state or any individual has a right to interfere with me. If my teaching does not appeal to his reasoning and best judgment, he is perfectly free, under our laws, to reject it and accept some other. But it is my experience, and nearly all people that believe in and maintain a Christian organization, that the child must be trained in the way in which you expect it should walk. "As the twig is bent, so is the tree inclined."

Mr. Sanborn: The present management of the school is to place these children in homes as rapidly as possible. I took charge of the school September 1st, 1891, and at that time we had 278 children there; today we have 212; last spring we had the number reduced to 181, and for the last year we have not at any time had over 225. In regard to the recommendation of Mr. Doyle that the law be changed so that parents could get their children any time they choose, from the experience I have had there I would not be in favor of that. There came to us a few weeks ago a bright little girl. The parents had deserted that child and left her in charge of the town. At the time the girl came a physician from that town happened to be there and said: "I want that child." That afternoon she was taken to his home. A few weeks after that I saw him on the street and he said: "How about the papers for that girl?" "Well," I said, "after a year you can adopt her legally." He said: "If the state wants the girl for \$100,000 they can have her, but not for less." She has one of the best homes in the state, and it would not be right for the parents to step in after the girl gets to be ten or fifteen years old and take her away.

Mr. Giles: Mr. President, I want to take back what I said about the *Sparta* school administration.

Mr. Doyle: I did not intend to recommend in that paper that the law be changed so that a parent could arbitrarily get the custody of the child. I simply desire an amendment where the parents ought to have the children.

Conference adjourned till 2 o'clock.

AFTERNOON SESSION.

The conference opened at 2 o'clock. H. H. Giles presiding.

The conference passed immediately to a consideration of the papers.

Mrs. Harriet Post, M. D., of Milwaukee, presented a paper upon "Heredity in Its Relation to Crime."

(Paper could not be secured for publication.)

Dr. Ely: I am not responsible for the fact that my name is on the program. No one was more surprised to see it there than I. I have no special knowledge of this subject. I have not been able to make special preparation. I have given, of course, in connection with other subjects, some thought to the general bearings of heredity and crime, as well as heredity and pauperism, and I may be able to throw out a few thoughts which may be suggestive.

It is possible that a brief historical retrospection will prove useful. Adam Smith thought that all men were equal by nature. His doctrines were based upon the hypothesis of equality. Environment was everything, heredity next to nothing.

We find coming forward early in this century a man who was at one time well known in this country, but who was much misunderstood, viz.: Robert Owen.

Robert Owen was at one time the leading cotton manufacturer of England. He built up a great fortune and used it all in social experiments at one time and another. The doctrine which he advanced was one of circumstances. In that respect his doctrine was similar to that of Adam Smith and the men of the latter part of the eighteenth century. But he says the circumstances were not the creation entirely of government. It was not sufficient, at any time, to remove the restraints of government. Owing to the constitution of society the environment of many was bad. He held that circumstances should be socially controlled, and if properly controlled, crime as well as pauperism would entirely disappear.

Further thought in course of time resulted in placing a new emphasis on heredity. When attention was first called to heredity I suppose it was more emphasized than it has been in recent years. Much experience was brought forward to support this doctrine of heredity. The ancestor was responsible for crime. I suppose every one who has been for a long time a teacher has thought he could detect the influence of heredity. I am sure that has been my experience. Those who do well in college are usually those who have had intellectual ancestors. I think other teachers will tell us the same story as a rule. Then we have the experience of certain families or tribes. The story of the Jukes is familiar to you all, I suppose. Then we have other similar histories. But in every instance heredity has brought a particular state of circumstances with it. How much is due to the heredity and how much to the circumstances which heredity brought with it? A great deal of valuable experimentation has been going on in

the past few years which seems to show that far more is due to circumstances than heredity.

Human will is influenced by motives, but after all there are circumstances which are so discouraging, which are such a weight upon all men who live surrounded by these circumstances that we can do nothing for them until we have changed the environment, and then we can hope to accomplish our end, which is moral reformation. The sum and substance of the doctrine of social solidarity is that individual responsibility is greatly increased.

REPORT OF THE MILWAUKEE DAY SCHOOL FOR THE DEAF.

By PAUL BINNER, Principal.

This school was opened September, 1885, in conformity with the laws of the state.

Of the 84 pupils who have been enrolled during the eight years of its existence, 42 are present to-day. Five lady teachers and a male principal are in charge of this number, divided in five classes, containing 5 to 13 pupils.

All pupils, whether congenitally or adventiously deaf, are instructed in articulation, and are taught the common school branches by means of speech and lip-reading. No signs or gestures are taught. The course of study pursued in the public schools of the city is followed as closely as possible.

After leaving school, those of our pupils who have attended a sufficient length of time to acquire a fairly good education, have very little trouble in obtaining a chance to learn a trade. Of those in the city there is but one at present unemployed, and this is owing to ill health.

The trades in which our pupils are engaged are carpentering, stone cutting, cigar making, upholstering, chair making, wood engraving, printing, millinery and dressmaking.

In 1891 the school graduated its first pupils, two young ladies and one young gentleman. One of the former is at present a pupil of the Milwaukee High School, taking a course in general history, etymology, science of common things, literature and drawing; the other is taking a full course in book-keeping in the Spencerian Business College comprising commercial law, arithmetic, spelling, book-keeping and penmanship, and the latter is learning the printer's trade in which he bids fair to become proficient.

It is found that all these pupils after leaving school make practical use

of speech and lip-reading, and use these acquirements as means of communication, not only at home, but with their employers and fellow laborers.

HISTORY OF ST. JOHN'S INSTITUTE FOR THE DEAF

REV. M. M. GEREND.

St. John's Institute is located half a mile south of the city limits of Milwaukee, within a few rods of the St. Francis Station, on the Chicago and Northwestern railroad. It was established in the year of our Lord 1876, by the Rev. Theodore Bruener, and formally opened May 10th, 1876, the opening day of the Centennial Exposition at Philadelphia. The building now used was erected in the summer of 1879, and dedicated in the month of December of the same year. It is a solid three-story structure, of cream-colored brick and pleasing style of architecture, heated by a furnace, with liberal provision for ventilation. It is surrounded by ornamental grounds, woods and farming lands, and is well adapted for the care of the unfortunates needing its protection. The Institute has been greatly improved the last few years, and will now comfortably accommodate eighty pupils. It is maintained by contributions and bequests of the kind friends of the Deaf Mutes, together *with* a tuition fee, which, however, is so low that it is within the reach of nearly every one in need of the advantages of this humane institution.

This being a diocesan establishment, deaf mutes of the archdiocese of Milwaukee, not able to pay this small admission fee, will be admitted on presenting a certificate, testifying to their poverty and promising to pay all they can under existing circumstances. This certificate must be signed by their respective pastors.

Rev. Father Bruener, who worked for the institution with untiring zeal, was called to a new field of labor December 29th, 1879, and was succeeded by Rev. John Friedl. This reverend gentleman, who had charge about one year, was succeeded by Rev. Charles Fessler. Father Fessler was at the head of the institution for nine years, and his efforts in its behalf during all this time were unremitting.

The majority of inmates being the children of poor parents, and donations for this noble cause so very scarce, it seemed at one time that the Institute must be closed. The present rector of the Catholic Normal School and Pio Nono College, Rev. M. M. Gerend, was appointed Protector of the St. John's Institute August 15th, 1889, by the Rev. M. Heiss, D. D., of blessed memory. Father Gerend, in order to place the Institute on a solid basis and rid it for all time to come, if possible, from financial embarrassment, requested the reverend archbishop to approve of the building of spacious

workshops for the manufacture of church furniture (altars, confessionals, pulpits, baptismal fonts, stations of the cross, statues, and all kinds of cabinet and carved work used in churches). This request the archbishop cheerfully granted.

The shops were at once erected (February, 1890), and well furnished with all the necessary machinery, and at present the Institute can boast of having the best plant of its kind in the Northwest. Orders came in from every side, and \$30,000 worth of work is turned out annually. The Institute resorted to the manufacture of church furniture for two reasons: In the first place, because this industry combines many trades, such as carving, cabinet-making, carpentering, painting, decorating, gilding, drawing, designing, etc., and thus gives every pupil very ample opportunity to fit himself to compete with his fellow-man in making an honest living after he leaves the school. In the second place, because it brings to the Institute a class of patrons who would naturally prefer to purchase from an establishment having so laudable an object.

SCHOOL AT ST. JOHN'S INSTITUTE.

The methods of work embrace quite all those that have proved efficient in similar institutions, and pupils are taught not only secular branches, but also instructed in the truths of holy religion, so that they are enabled to make a living in the world, and at the same time attend to their spiritual welfare.

At present the Institute has three departments, viz., school, industrial and domestic.

First, the school department, in which the pupils are taught reading, writing, arithmetic, geography, catechism, Bible history, etc. This department is under the control of competent teachers.

Prof. L. W. Mihm, who has been connected with the institute for seventeen years, has charge of the boys, and Sisters of St. Francis instruct the girls.

Second, the industrial department, wherein boys are taught the various trades mentioned above, is superintended by Mr. E. Brielmaier who has established a reputation as architect and altar builder throughout the northwest.

Third, the domestic department, in which girls perform the usual household duties and learn baking, cooking, sewing, needle-work, etc., is under the supervision of Sisters.

This plan, which gives time for study, work and recreation, develops the moral, intellectual and physical nature of the inmates, and prepares these poor beings, who would otherwise be a burden to the community, for a useful life.

GENERAL REMARKS.

Since the establishment of our industrial department three years have elapsed, and we are now in a condition to form an idea of its merits. It has been a decided success; it has wrought a wonderful change in our boys; has made men of them.

Pupils who have not finished the elementary branches spend only a portion of each day in the shops, but those who have finished, no longer go to school, but work in the shops only. It is surprising to see how expert these boys become at carving, etc., after working in the shops under efficient teachers for a few years. In order to complete the education of these boys, such that work in the shops only are set free, and watched as it were from a distance only. They have only a few rules to comply with, and receive a small compensation for their work, sufficient to make themselves self-sustaining; with this they pay their board at the Institute, buy their clothes and whatever else they may need. This goes to make them independent, teaches them the value of time and money fits them peculiarly to get along when they leave the Institute and are placed on their own responsibility.

Boys who know their trade sufficiently well and desire to leave, are furnished places in shops, factories, etc.; there is always a great demand for good carvers, and we could place any number of them if we only had them.

Such boys as have been working away from the institute, have been a credit to us, have given satisfaction to their employers, and have behaved as gentlemen.

Graduates desiring to return, are welcome; our institute will always have its doors open for these unfortunates and be a home for them.

METHOD OF TEACHING AT ST. JOHN'S INSTITUTE.

The sign language is used, but articulation is taught where there is any possibility of success.

We attribute our success largely also to the combined method of religious and secular instruction. We have had cases in our experience that we could simply do nothing with; we were kind to them and severe; entreated them in accents of tenderest love, and punished them, it was all of no avail, they would have their own way. It was not till religion began to dawn on them that they were changed, became submissive and obedient. Religion has a wonderful influence over the deaf-mute, who is naturally stubborn, but full of feeling and sentiment. We believe also that religion is a great and extremely necessary addition to the accomplishments of the deaf-mute; it not only makes a Christian of

him, but a better citizen, makes him law abiding and agreeable, gives him strength to courageously and patiently bear with the adversities he must meet with, makes him hope and work for a future reward: it opens a new world before him, and adds new charms to all he sees and hears and does.

It is at school that the deaf mute must receive his religious training. The school life is the critical point at which impressions must be made for time and eternity. The teachers in the schools for deaf mutes take the place of parents entirely, they are their only instructors. It is at school that these unfortunates must get the same kind and helping training that their hearing brothers and sisters receive at the hand of loving parents in the home circle.

ATTENDANCE AT ST. JOHN'S INSTITUTE.

The average attendance during the past three years has been 42, at present we have 43 on the register, 33 boys and 10 girls; the average time spent at school has been from four to five years, but prospects at present are that we will have them longer, on account of advantages offered by the industrial department.

In conclusion I will say, that visitors have always left our institute with a favorable impression. They have been delighted and edified at seeing our pupils, both girls and boys, in and about the house and workshops, now playing and working, then praying and studying, under the patient and loving direction of their teachers, as joyous and contented at all times as if they were surrounded by unbounded wealth and the tenderest care and love of parents.

N. B.—In connection with the institute a beautiful chapel has been erected in memory of Mt. Rev. M. Heiss, D. D., the earnest friend of the Deaf-Mutes; it is here that these poor children pray for their benefactors.

THE WISCONSIN SYSTEM OF PUBLIC DAY SCHOOLS FOR DEAF MUTES.

ROBERT C. SPENCER, President Wisconsin Phonological Institute.

Wisconsin laid the foundations of her educational system in accordance with the wisdom and conditions of the period. On these she has built her schools and educational institutions, which have developed with her growth, progress and enlightenment inspired by a spirit of humanity.

In providing for the education of her deaf-mute children she has shown moral elevation and refined sympathies.

STATE INSTITUTION FOR THE DEAF.

The nucleus for her system of educating deaf-mutes was a small private school at Delavan opened at an early day. From that school sprang the state institution for the deaf, which has taken high rank among institutions of its class. During a period of about twenty-five years no other school existed in Wisconsin for the education of deaf-mutes. Indeed, no other provision was suggested or deemed desirable. Deaf-mute children were unavoidably removed from their homes, separated from their families, transported to Delavan and there confined in the state institution during the period of their education. They were shut up with deaf-mutes, with little opportunity for associating with hearing and speaking people, and, being taught mostly by signs, were inadequately prepared to associate with hearing and speaking communities. They were, however, well cared for and as well taught by the sign method as possible, and generally became good and useful citizens.

The state institution for the deaf has ever been, and will doubtless long continue to be, a blessing to deaf-mutes and to the commonwealth, but its usefulness will increase and its right to exist be prolonged in proportion as it advances in the oral method of educating deaf-mutes, which must necessarily be slow, if the sign and orally taught deaf-mutes are allowed to freely mingle, as seems inevitable, in that institution.

With the growth of the state and the increase of the population, it became necessary from time to time to enlarge the institution at Delavan to meet increasing demands upon it, until it had an annual attendance of nearly two-hundred deaf-mute children, maintained and taught at a per capita cost originally of about \$300, which has been gradually reduced to about \$220 per annum, not counting the investment in the plant which brings the per capita cost considerably higher.

In later years, improvements in the methods of instruction were introduced into the institution at Delavan, whereby semi-mutes and those believed to have special aptitude for it are taught orally, and industrial instruction and training have also been introduced.

DAWN OF A BETTER ERA.

The tide of immigration brought to Wisconsin many intelligent Germans acquainted with the articulate method of teaching the deaf universal in Germany. Indeed, the oral method of teaching the deaf was beginning to attract general attention, and the fullness of time had arrived for Wisconsin to advance in this direction. A few Germans in Milwaukee started the movement, the honor of which belongs to the late Peter L. Dohmen and Mr. Carl Trieschmann. They formed the acquaintance of Prof. Adam Stettner, a teacher of articulation for deaf-mutes, and encouraged him to open such a school in Milwaukee, which he did January 14, 1878, with four pupils, which increased that year to seventeen pupils. This was a boarding and day school taught at first in the German language. A number of philanthropic citizens, mostly Germans, soon became interested in the school and its methods of instruction, and formed an association to assist indigent children to its benefits and promote the spread of the oral methods of educating deaf mutes.

WISCONSIN PHONOLOGICAL INSTITUTE.

In June, 1878, a permanent organization was effected, which was incorporated under the title of the "Wisconsin Phonological Institute" January 20, 1879.

PROF. ADAM STETTNER'S SCHOOL.

A school for the oral instruction of the deaf was opened and conducted by Prof. Stettner in Milwaukee, January 14, 1878. This school was not controlled by the Wisconsin phonological institute, but was under its surveillance and patronage. The chief interest of the institute in the Stettner school, was to give indigent children its advantages and to promote speech among the deaf in Wisconsin and throughout the country, making use of the school to some extent to illustrate the pure oral method of teaching the deaf as it exists in Germany.

With these objects in view the institute established close relations with Stettner's school, and these relations continued until the close of the school year 1883. Prof. Stettner continued his school until 1884.

For some time previous to 1883, the institute had more and more felt the need of commanding the services of the best obtainable exponent of its objects, both in teaching the deaf speech and by speech, in training

teachers of the deaf by the oral method, in presenting the claims of the method and in the preparation of the necessary text-books.

In August, 1883, the institute engaged the services Paul Binner to devote his time to the cause of the oral instruction of the deaf. Mr. Binner visited the various articulation schools in other portions of the country at the expense of the institute, to observe their methods.

On his return, by arrangement with the Milwaukee school board, a day school for the deaf children was opened in one of the public school buildings by the phonological institute, with Mr. Binner in charge of the school.

PUBLIC DAY SCHOOLS.

March 31, 1885, the legislature passed a bill providing for the establishment in incorporated cities and villages of public day schools for the instruction of deaf-mutes by teachers of approved qualifications, to be ascertained by the state superintendent, with state aid at \$100 per pupil for nine months' instruction, and in that ratio for shorter terms.

Under this law the Milwaukee school board relieved the institute of its school, which became a public day school and as such still exists and grows.

Under this law, similar schools taught by the oral method have been established by the school boards of La Crosse, Wausau and Manitowoc.

NORMAL DEPARTMENT.

Deeply impressed with the great necessity for qualified teachers of the oral method, the institute early turned its attention to the subject, but made little progress until it opened a day school of its own in 1883, when it earnestly entered on this branch of the work, making the day school a practice school for normal students.

In 1887 Prof. Binner, at the expense of the institute and by permission of the Milwaukee school board, visited the oral schools of Germany Switzerland and England to inform himself of their methods and management.

By arrangement made with the Milwaukee school board the normal department of the institute was continued under Professor Binner, in connection with the public day school for deaf children, which was also used as a school of practice for normal students.

Tuition in the normal department has been free, and the institute has given financial aid to the needy normal students.

By these means has the Milwaukee public school for the deaf been supplied with trained teachers, and several teachers have also been supplied to other schools and institutions for the education of deaf-mutes both in and out of Wisconsin.

PROPAGANDA.

Throughout its history it has been the aim of the Wisconsin phonological institute to propagate the pure oral method of teaching deaf-mutes.

LEGISLATION.

Convinced that the state institution for the deaf at Delavan was not in a condition to do the best for the oral method of educating deaf-mutes, and that it must be at a serious disadvantage in that regard, so so long as signs were taught or allowed in that institution, the Wisconsin phonological institute early saw that about all that could be done in the state institution was to encourage more attention to the articulation teaching. Happily much progress has been made there in this regard and will doubtless continue, for the trend is strongly toward the pure oral method.

It early became apparent to the phonological institute, that further provision by the state was necessary if any great general improvement was to be made in the treatment and education of deaf-mutes. Accordingly the subject was brought to the notice of the governor and the legislature by exhibitions of the pupils of Prof. Stettner's school, which, by invitation of the phonological institute, was visited by Governor Smith and committee of the legislature, the Milwaukee school board and the chamber of commerce.

Governor Smith, in his annual message to the legislature, directed attention to the subject and urged its favorable consideration.

At that time it was in contemplation to ask the state to establish a separate institution, to be exclusively devoted to the oral instruction of deaf-mutes, but this idea was never formulated into a bill or brought before the legislature.

About this time a bill was introduced into the legislature by the late Senator George H. Paul, which provided state aid of fifteen dollars per month for each deaf-mute pupil taught in any public, private or parochial school in the state.

The Wisconsin phonological institute believed that this measure was not only unwise from an educational point of view, but otherwise open to grave objections, because it would give state support to private schools and institutions and to parochial schools, and in this latter respect violate the religious liberties of the people by compelling them to support, against their will, religious teachings and worship.

Acting in accordance with these views, the Wisconsin phonological institute remonstrated against the passage of the bill and it was defeated.

The institute had now enlisted the interest of the Milwaukee school board in favor of its objects, a committee of which, through its presi-

dent, Hon. Joshua Stark, in 1880 made a strong report favoring the oral method and the duty of the board to provide instruction for deaf-mutes, and in favor of public day schools for this purpose, with state aid, and eloquently urged the inestimable value of the home and the family to deaf-mute children, the claims of which the state institution for the deaf cannot suitably respect and utilize.

In pursuance of this report, a committee of the school board was appointed to prepare a bill for presentation to the legislature, giving authority to the board to establish and maintain a school or schools for the instruction of deaf-mutes residing in the city, and pledging the state to the payment of a fixed sum annually per pupil, towards the support of such a school.

This action by the Milwaukee school board was suggested by a similar provision in Massachusetts, by which the Horace Mann school for the deaf in Boston is sustained.

The bill prepared by the Milwaukee school board was introduced into the legislature at its session in 1881, but failed because its merits were not explained and understood. At the next session of the legislature, in 1882, the bill was again introduced and much pains taken to explain it to the committees to which it was referred and to members. At the suggestion of a member of the legislature it was amended so as to make it general and apply to all incorporated cities and villages. In this form it passed the assembly late in the session, but failed in the senate for want of time.

The following summer the national education association held its annual meeting in Madison. The division for deaf-mute teachers was addressed by

PROF. ALEXANDER GRAHAM BELL.

He strongly advocated the oral education for the deaf, and day schools for that purpose.

Governor Rusk in his next annual message recommended measures favored by the phonological institute and advocated by Prof. Bell, for the approved education and treatment of deaf-mutes.

At that session of the legislature the bill was again introduced, so modified, however, as to make the establishment of public day schools subject to the approval of the state board of supervision and state superintendent of public instruction, with a view to bringing the state institutions for the deaf and day schools for the deaf into systematic relations for the advancement of deaf-mute education.

Prof. Alexander Graham Bell became deeply interested in this measure, and, upon invitation of the committees on education of the senate and assembly, came from Washington Madison, to where he spent two weeks explaining it to the legislature and urging its passage. On leav-

ing Madison, he placed in the hands of each member of the legislature the following open letter to the committees on education of the senate and assembly, setting forth his views regarding the merits of the bill.

AN OPEN LETTER CONCERNING THE BILL RELATING TO THE INSTRUCTION OF DEAF-MUTES IN INCORPORATED CITIES AND VILLAGES.

MADISON, Wis., February 18, 1885.

To the committee on Education of the senate and assembly of the legislature of Wisconsin:

GENTLEMEN: His Excellency, Governor Rusk, in his recent message to the legislature, has called attention to the large number of deaf children in the state who are growing up in ignorance, and to the fact that the provision made for their education is yet inadequate. In 1880, according to the recent census, there were in the state of Wisconsin 1,079 deaf-mutes, of whom 600 were from six to twenty years of age. The total number of deaf-mutes returned as then in school was only 199. The following facts show that the means adopted by the other states have also failed to bring under instruction a large number of the deaf-mutes of school age. (This age is assumed in the census returns to be from six to twenty years.) Out of a total of 33,878 deaf-mutes in the United States in 1880, 15,059 were of school age; and the total number of deaf-mutes returned as then in the institutions and schools of the United States was only 5,393. It is obvious that the best means of reaching and bringing under instruction the uneducated deaf children of the country is a subject demanding immediate and serious attention. The bill you are now discussing, relating to the instruction of deaf-mutes in incorporated cities and villages, touches this question.

It has given me great pleasure to respond to your cordial invitation to participate in your deliberations, and I think I would be wanting in my duty to the deaf, to whose interests I have given so many years of earnest thought, were I to leave Wisconsin without placing in your hands, in some permanent form, the views I have attempted to express to you orally.

The moment my attention was directed to the bill now under consideration, I recognized the fact that a new phase of legislation for the benefit of the deaf and dumb had been reached, of vast importance to the deaf and to society. The bill represents the first attempt that has been made in the United States to embody, in the form of a law, the principle of dealing with the deaf and dumb that has long been seen to be advisable from a theoretical point of view; and the example of Wisconsin will undoubtedly be speedily followed by other states. The principle involved may be tersely described as the policy of decentralization. The policy of keeping deaf-mutes separated from one another as much as possible during the period of education, and in contact as much as possible with hearing and speaking children of their own age. The difficulty hitherto has been how to accomplish this. The proposed bill promises a partial solution of the problem, and is an important step in advance.

When the subject of the education of the deaf first engaged the attention of the legislature, the state was thinly populated, and deaf-mutes were few in number. They were so scattered throughout the state that the only practicable method of reaching them appeared to be to collect them together into one school. This policy of centralization had also, up to that time, been uniformly adopted by the older states. In pursuance of this policy, it became necessary to remove the children from their homes in order to instruct them, and this forced the state to assume the cost of support as well as tuition. Dormitories and special school buildings were erected, and in 1852 the Wisconsin institution for the education of the deaf was opened at Delavan. A few years ago the buildings were destroyed by fire, and in 1880 the institution was rebuilt, with increased accommodations. The institution is now comfortably well filled; but the returns of the census show, that, even if crowded to its utmost capacity, it could not accommodate one-half of the deaf-mutes of school age in the state. It is now necessary to consider what additional facili-

ties should be provided. Shall the Delavan institution be enlarged? Shall a new institution be erected in another part of the state? Or, shall schools of a different kind be established? The promoters of the bill propose a new departure.

They believe that in many of the incorporated cities and villages of Wisconsin the deaf children could, with limited state aid, be educated in the localities where they reside. By the passage of the bill the state will offer facilities for the establishment of small day schools for deaf children wherever the parents desire to keep them at home during the period of instruction. This desire, I am sure, is very general; and it is to be feared that in many cases the struggle between parental affection and the good of the child results in the retention of the child at home instead of sending it to school. By sending the teachers to the children, instead of the children to the teachers, wherever possible, the state will accommodate its policy to the wishes of parents, and bring comfort and happiness to many an afflicted family. The state, also, will be benefited by having deaf children brought under educational influences who would not otherwise, without compulsion, be sent to an institution, or who would enter school so late in life as to receive but little benefit from the course of instruction.

It is now well known that those whom we term "deaf-mutes" have no other natural defect save that of deafness. They are simply persons who are deaf from childhood, and many of them are only hard of hearing. The lack of articulate speech which has led to their denomination as "mutes" results from lack of instruction, and not from any defect of the vocal organs. No one naturally acquires without instruction a language he has never heard. But, if children who are born deaf or hard of hearing do not naturally speak, how, then, do they think? It is difficult for us to realize the possibility of a train of thought carried on without words; but what words can a deaf child know who has never heard the sound of speech? What we think, we think in words, though we may not actually utter sounds. Let us eliminate from our consciousness the train of words and what remains? I do not venture to answer the question; but it is this, and this alone, that belongs to the thoughts of a deaf child. Even written words, as found in books and periodicals, though appealing to a sense possessed by the deaf child, mean no more to him without instruction than a Russian or Chinese book would mean to us. Who, then, can picture the profound depth of the ignorance of the uneducated deaf-mute? If you would try to realize the black darkness of his mind, consider what your mental condition would be were you to wipe out from your memory everything you have ever heard of and everything you have read. Naturally intelligent, the deaf child looks out upon the world and longs for knowledge. Common humanity demands that we use every means—even to compulsion—to bring under instruction the deaf children of Wisconsin. Upon other grounds also the education of deaf children is a matter of importance: for deaf-mutes, if allowed to grow up without instruction, have all the passions of men and women, without the restraining influences that spring from a cultivated understanding.

Under the enlightening influences of education they become good citizens, amenable to the laws of society, and able to exercise the franchise intelligently. As deafness is not necessarily a bar to intellectual culture, some are found capable of the very highest education. This has been recognized by Congress by the establishment of the national college for deaf-mutes, at Washington, which is open to the deaf-mutes of Wisconsin. To show the intellectual condition they can assume, I may state that a number in this country support themselves by literature. Some are editors and contributors to the magazines and daily journals. Two deaf-mute brothers in Belleville, Ontario, are successful lawyers. There are very few positions in life which can not be occupied by deaf persons. Nearly all the arts and industries are open to them, and many of the professions. Even when uneducated they are rarely a burden upon the community; for deafness is no bar to physical labor. Indeed, it is to be feared that deaf-mutes are sometimes deprived of education on account of the value of their labor at home. By education, deaf-mutes are raised from a condition of mental degradation that is absolutely inconceivable, and from a social position but little removed from slavery, to become intelligent and valuable members of society and sources of wealth to the state.

Success in the education of the deaf and dumb depends on the possibility of teaching them a language whereby ideas may be imparted and the mind cultivated. But it is in very early childhood that language is most easily acquired. By adopting a policy of centralization the state has rendered it impossible to bring deaf children under instruction until after the most impressionable period of life has been passed. Wisconsin, in her constitution, defines the school age of her children as from four to twenty years; but deaf children, to whom education is so vitally important, can not enter your institution until they reach the age of ten. Why should deaf children be debarred from the benefits guaranteed to all by the constitution itself?

The nearer the school can be brought to the home the earlier can instruction be profitably commenced. Little day schools scattered throughout the state will meet a want that is sorely felt. The necessary smallness of the schools will be an element in promoting their efficiency. Under equal circumstances of instruction the pupils of small schools make greater progress than those of large ones, because the teacher can give more individual attention to the children.

Another advantage of the small day school is the influence on the home surroundings exerted by the teacher. There is no one so capable of instructing a little child as its own mother; but parents, as a rule, are utterly ignorant of all matters connected with the education of the deaf. The proximity of the home and school must lead to frequent personal contacts between the parents and teacher. Information will be sought and given, and in many cases the parents and family will be brought to co-operate intelligently in the work of instruction.

The bill contemplates making the day schools for the deaf a part of the general public school system of the state, and school-rooms will be provided by the incorporated cities and villages in which such schools are opened. As a very small school-room will accommodate as many deaf children as one teacher can profitably instruct, economical and other considerations will usually lead to the selection of a room in some building already occupied as a public school, and thus the deaf children will be brought into close proximity to large numbers of hearing children in the same building. This proximity will favor the growth of friendships between the deaf and the hearing pupils, which will be invaluable in adult life, leading to business and social relations of the greatest importance. Constant association with hearing and speaking children will accustom the deaf child to the society in which he is to live in the future. His hearing school-fellows and playmates will be the men and women by whom he will be surrounded in adult life. How important, then, that deaf-mutes should have the opportunity of cultivating the acquaintance of hearing persons of their own age. The friendships formed in childhood often last through life. Living constantly in the midst of the industries and activities of the communities in which they have interested personal friends to encourage and aid them, the ways are open to them to acquire any trade, business or profession for which they have aptness or inclination. The broad fields and avenues of life invite them as they do the hearing; whereas, in institutions they are limited to a few mechanical trades merely, not so easily turned to account for want of that personal acquaintance so helpful in obtaining desirable employment. Furthermore, industrial education is being brought into the educational systems of the large towns, affording advantages of a broader and more thorough kind than institutions offer.

Every means that will bring the deaf child into closer association and affiliation with hearing children of his own age will promote his happiness and success in adult life. Association in the games and plays of hearing children will be an important element in bringing this about. Partial co-education with the hearing children of the public schools will also be of use. Partial co-education is not only perfectly feasible, but will be of advantage to the deaf child, and a means of economizing the time of the special teacher. Deaf children require a great deal of individual instruction, especially in the early steps of education. Some of the brightest children can be withdrawn from the special school room for short periods of time, with advantage to the duller pupils, who could then receive the in-

dividual attention of the specially skilled teacher. There are subjects taught in the public schools in which information is gained through the eye, and in such branches deaf children could profitably enter the same classes with the hearing; for instance, they could join the classes for practice in writing, drawing and arithmetic from the blackboards and on the slate, map drawing, sewing, etc. For other subjects, special methods of instruction would be necessary, especially in the earlier stages, and this necessitates the employment of a special teacher and school-room.

I have no doubt that some of the brighter pupils might ultimately be able to dispense with the special teacher altogether, as cases are known in the United States where deaf children have successfully taken the full course in the public school, and graduated with honor to themselves and their teachers. It must be remembered, however, that these are exceptional cases; and, while they show the possibility of complete co-education in some cases, the experience of the past has demonstrated the impossibility of this in the great majority of cases.

The power of speech and reading speech from the mouth would evidently be of the greatest assistance in establishing communication between deaf and hearing children. Constant association with hearing and speaking children will act as a stimulus to the acquisition of speech, which stimulus is wanting in an institution where all the playmates and associates are deaf, and where some of the teachers themselves can not hear. It is well known to all instructors of the deaf, that, in other countries than our own, deaf-mutes are taught to speak, and that international conventions of teachers of the deaf have decided that speech and speech reading should be taught to all deaf-mutes, as a regular branch of their education. That this is not more done in America is due to many causes, among the most important being the extraordinary ignorance of the American people concerning the mechanism of speech, and the consequent difficulty in obtaining competent articulation teachers. I doubt whether one person in ten thousand could give an intelligible account of the movements of his mouth in uttering the simplest sentence. Indeed, so gross is the popular ignorance of the whole subject that, when a deaf-mute is taught to speak, people look upon it as a sort of miracle, and few persons seem to be aware that what is here regarded as a miracle is in other countries an every day fact. All the deaf-mutes of Germany are taught to speak. In fact, so general is instruction of this kind that in 1882 more than sixty-five per cent. of the deaf-mutes under instruction in the world, outside the shores of America, were taught to speak and understand the speech of others in purely oral schools. Inside our shores less than nine per cent. were to be found in oral schools. In most of our institutions, however, though they may not be classed as oral schools, speech is taught to a selected few of the pupils. The last statistics on this subject show that in May, 1883, fourteen per cent. of the deaf-mutes of America were using speech in the school-room as the means of communication with their teacher, eighteen per cent. were taught to speak as an accomplishment, and sixty-eight per cent. received no instruction whatever in articulation. In view of the lamentable neglect of articulation teaching in this country, it is encouraging to know that of the deaf-mutes in the institutions and day schools of the New England states, more than fifty-four per cent. are taught to speak.

In the light of the great success of articulation teaching in Germany, the following fact is significant: I am informed that in that country instruction in the mechanism of speech and the anatomy of the vocal organs forms a part of the regular curriculum of the normal schools. Courses of lectures are also given on the methods of teaching defective children. It then becomes easy to select from the normal schools suitable persons for teachers of the deaf and dumb. Such persons require a thorough knowledge of the theory and art of teaching and of the mechanism of speech. Then, with a limited amount of practical experience in a school for the deaf under the superintendence of an experienced principal, they are qualified for their work.

Such a plan is perfectly feasible in Wisconsin, and is viewed with favor, I understand, by the state superintendent. A general knowledge of the mechanism of speech will be of value to the teachers of your public schools on account of the large number of children of

foreign-born parents in your schools. If you would preserve the purity of the English tongue in Wisconsin, you must teach speech to the pupils of the public schools, and this involves a knowledge of the mechanism of speech on the part of the teachers. Should the subject of the mechanism of speech receive attention in your normal schools, there will be no difficulty in selecting from the students persons who show special natural abilities for articulation work, to become the teachers in the small day schools for deaf children to be established under the provisions of this bill. Let the bill be passed, and a demand will arise for the schools. This will create a demand for teachers, and the demand will lead to a supply.

The promoters of this bill have wisely abstained from restricting in any way the methods of instruction to be used in the schools. The measure expresses a willingness on the part of the state to accommodate its policy to the wishes of the parents of deaf children to retain them at home; and, in pursuance of this spirit of accommodation, the bill leaves the parents and local authorities some liberty of choice regarding methods of instruction. When the most experienced teachers are divided as to the value of the different methods of instruction, who is competent to decide? The state may rest assured, that, when the interests of their afflicted children are at stake, the parents will be apt to make a careful choice. The state is secured against rash experiments of a doubtful nature by the general control to be exercised over all the schools by the state superintendent and the state board of supervision, who also control the operation of the Delavan institution. By this provision also the harmonious relations of the small day schools to the central institution are guaranteed.

It is to me a matter of regret that the amount of the state aid should have been limited to \$100 per annum for each child instructed; for it is obvious that the higher the limit fixed by the state the more will it be possible to extend the benefits of the measure into the smaller centers of population. To my mind, the limit should ultimately be fixed at that amount, whatever it may be, which represents the average per capita cost at the state institution. I believe, however, that the amount of \$100 per annum is sufficient to test the operations of the plan. Experience will show how far the measure fulfills the expectations of its promoters, and if successful the state can then consider what further increase of state aid may be advisable or necessary.

Each center of instruction, established under the provisions of the bill, will radiate an influence into the surrounding country districts, and tend to attract into the schools deaf-mutes from these districts. In this way many deaf-mutes in rural districts may be reached whose parents would object to send their children far away from home to the state institution. It may also be possible, under the provisions of the bill, to establish a school in an incorporated village where there may not be a sufficient number of deaf children to support a teacher, by collecting into that center a sufficient number of children from the surrounding country. The nearer the school approaches to the home of a child the less likelihood is there that he will escape instruction. Little by little, as the measure is put into operation, new centers of instruction will arise, each radiating its influence into the neighboring places, so that ultimately the benefits of the bill will reach into every nook and corner of the state.

The multiplication of small schools upon diverse plans renders it possible for the first time in the history of the country to settle by a natural process the disputed points concerning the education of the deaf. A single state school with an established method of instruction, like an established religion, tends to intolerance. A number of small schools depending for life upon the results produced is favorable to progress. It should be the duty of the state superintendent and state board of supervision to keep careful note of the processes employed in the various schools: and it should also be their duty to collect statistics that would demonstrate the influence of the methods of instruction upon the after lives of the pupils. Then we may expect progress, and the state of Wisconsin will point the way for the other states to follow.

In the above argument I have attempted to show:

1. That the operation of the bill is calculated to bring under instruction a larger number of the uneducated deaf children of the state than would be possible on the institution plan.

2. That their instruction may be commenced at an earlier age than has heretofore been practicable.

3. That by her constitution Wisconsin is pledged to offer the benefits of education to all her children between the ages of four and twenty years, and that in the case of the deaf she can not fulfill this obligation, excepting upon some such plan as that provided for in the bill.

4. That the conditions created by the bill are eminently favorable to the cultivation of speech and speech reading, and

5. That the conditions are all so favorable to the growth of improvements in the methods of instruction.

In conclusion allow me to express my earnest and heartfelt desire that you may see fit to recommend to the legislature the passage of this bill which, in my opinion, is destined to confer untold blessings on the deaf and upon society.

I am, gentlemen, yours very respectfully,

ALEXANDER GRAHAM BELL.

The bill became a law March 31, 1885. Thus originated what is now pointed to and known as "the Wisconsin system," considered a model for other states in providing for the education of deaf-mutes.

STATISTICS OF DAY SCHOOLS.

There are now in operation in Wisconsin three public day schools for the deaf, all by the oral method, located as follows:

One in Milwaukee with forty-two pupils, a principal and five class teachers, assisted by five normal students. One at Wausau, with five pupils and one teacher. One in La Crosse, with eight pupils and one teacher. Total number of pupils fifty-five. A school is soon to be opened in Manitowoc.

In view of the special qualifications required and the exhausting character of the work the Milwaukee school board pays teachers in the oral school for the deaf \$100 per annum more than it pays class teachers of hearing children.

The same course of studies is pursued in the school for the deaf as in hearing schools.

By the rules of the board ten pupils constitute the minimum for a class, but experience has shown that the number is too large, and that classes of five are large enough when taught by the oral method and that smaller classes are preferable.

NORMAL DEPARTMENT.

The normal department of the Wisconsin phonological institute has trained twenty-two teachers by the oral method. They have come from various parts of the country, as follows: Milwaukee 9, Chicago 1, Iowa

1. Boston, Mass., 1. Portland, Me., 1. New York state 2. New York city 1, West Virginia 1. Wausau, Wis., 2, Washington county, Wis., 1, La Crosse, Wis., 1, Canada 1. Eight had taught in hearing schools before entering this work, and one had taught six years in a day school for the oral instruction of the deaf.

GRADUATES LEARN TRADES.

Graduates from the day school for the deaf in Milwaukee, have experienced little difficulty in finding opportunities to learn such trades as they prefer. One has entered the public high school with hearing pupils, and one is pursuing a course in a business college with the intention of taking charge of her father's books and counting room in a large manufacturing business. They are excellent lip readers and speak quite well, although one has a partial facial paralysis and the other suffers from catarrhal troubles that affect her speech. They are both semi-mutes.

PLEDGES FULFILLED.

When the Wisconsin phonological institute engaged the attention of the Milwaukee school board and the state legislature in behalf of its objects it voluntarily pledged itself to use its best endeavors to supply trained teachers by the oral method, and to be watchful of the day schools. This obligation has not been neglected.

In prosecuting the work which it has assumed, it has spared no effort, been deterred by no obstacle, faltered at no discouragement, but has given freely of its time, ability and means for the good of the cause and the advancement of the state in this direction.

Its money expenditures aggregate about \$15,000, consisting mostly of contributions from citizens of Milwaukee.

A DUTY OF THE STATE.

It will not be denied that the duty of the state to provide for the training of teachers for the oral instruction of deaf-mutes is no less binding and imperative than is its duty to provide for training teachers of hearing children.

For the latter it has to some extent provided, but not adequately. For the former it has made no special provision. To meet this obligation, however, will be easy and inexpensive for the state in connection with the state normal school at Milwaukee and by joint arrangement with the Milwaukee school board, securing the services of the teachers in the public day school for the deaf and the use of that school for practice work.

INCREASED APPROPRIATION.

The development of the public day-school system of educating deaf-mutes by the oral method demands that state aid to such schools shall be increased \$150 per pupil for nine months' instruction, which is much less than the cost of instruction and support at the Delevan institution. When this is done, not only can such schools be opened in many more places, but increased compensation will command the services of the very best teachers, reduce the size of classes, insure the highest efficiency and most perfect results of speech teaching and general education. A bill to this effect is now pending in the legislature.

WISCONSIN SCHOOL FOR THE DEAF.

J. W. SWILER, Superintendent, Delavan.

The Wisconsin School for the Deaf, first organized as a private school for deaf children near the village of Delavan, became a state school in 1852 by act of the Legislature, which declared the object of the school as follows: "To afford to the deaf and dumb of the state so far as possible, enlightened and practical education, that may aid them to obtain the means of subsistence, discharge the duties of citizenship, and secure all the happiness which they are capable of attaining.

Having this end in view the management of the school has from time to time extended its course of instruction, and organized new branches of study and work as fast as necessity required and ability permitted. To teach industrious habits and impart useful knowledge, work has always been an essential part of the regular course. The trades chiefly taught, carpentering, shoemaking and printing, have been of great service in teaching habits of industry, a skillful use of tools and material; and finally in setting up the graduates of the school in the real business of life at some remunerative calling. There are no deaf beggars and no deaf criminals in Wisconsin. Those who might otherwise have become a burden to society are found in the useful walks of life, most of them discharging all the duties of intelligent citizenship, supporting themselves and families, and in many cases occupying leading positions in the social and industrial pursuits of the communities in which they live.

The most difficult, and at the same time the most important, work of the school is teaching language.

Speech is the peculiar glory of man, and those who would communicate freely with the rest of mankind must use his language. The peculiar misfortune of the deaf is not so much deafness as it is the want of speech; hence we endeavor, as far as possible, to restore to the deaf that of which accident or disease has deprived them.

The oral department, which is constantly growing in popularity, was established in 1868, and has since been enlarged till it employs one-third of the entire teaching force instructing fifty pupils in the use of voice. While some of its students are not proficient in speech, their voices are all improving and they are learning to read the speech of others. Although there is no combination of methods in this school, the system employed, for want of a better name, is called "The Combined Method;" meaning simply that both methods of instruction are in use: the manual and the oral: the former, using signs, in combination with writing, as an aid in teaching language and for necessary conversation; the latter placing exclusive dependence on oral speech and written language. We have come to believe that this arrangement is best because it provides instruction suited to the wants of every case and develops most rapidly the latent faculties of the child.

The general public, without much discrimination, erroneously classes all deaf children with the dumb, and all dumb children with the deaf; while as a matter of fact, many deaf children are not dumb and some dumb people are idiotic or feeble-minded.

Less than fifty per cent. of the deaf are deaf from birth, and some of these have well defined power of speech with partial hearing. Others have lost hearing by accident or disease, and in many cases after they have learned to talk and to read and write.

The deaf may be classified: First, those totally deaf and dumb from birth; second, those partially deaf from birth; third, those totally deaf from any age after they have learned to talk; and, fourth, those partially deaf from accident or disease.

The first class mentioned above is the only one whose members are unable to speak without special training, and only a few of them have ever learned to talk well. But all the others, the semi-deaf and the semi-mute, all those who have once spoken whatever their subsequent condition, and all those who still have hearing are now taught to talk.

When children are first admitted to the school they are examined for actual and latent speech, those who have either, or any trace of hearing are at once placed in speaking classes. The principle of selection, which takes into account the nature of the case, provides suitable instruction for every child, whatever its condition may be, in written, spelled or spoken language. The form then adopted for the pupil becomes its sole dependence until its course in school is finished or apparent failure results; when good results do not follow from one course of study, another method is tried.

As an illustration of the extent to which the manual, oral and combined methods of instruction are employed in the schools for the deaf in the United States, it appears that seven schools with 82 pupils employ the manual method, twenty schools with 877 pupils limit their operations by the oral method; while the great majority of all schools for the deaf in the United States, 52 in number, instructing 8,305 pupils, employ the combined method, believing like the Wisconsin School for the deaf, that it is the best way of reaching all the deaf. Sixty-one of the schools enumerated above are public, city or state schools; 18 are denominational or private schools.

Notwithstanding the difficulties in the way, the hard work, increased time and expense involved, speech is growing in popularity, and in its evident utility. We should not expect perfect enunciation, the finer tones and the most delicate shades of expression in the voices of the deaf, but whenever they can make themselves easily understood their speech is an assured fact and at the same time proof positive of a great achievement. Teaching speech to the deaf is an expensive process, but the gain is so great to all who can really profit by it that largely increased expenditure would be justifiable.

A recent writer in the *Silent World* says: "This increased attention paid to oral work is not due to any recent and startling improvements in the methods of speech teaching, but rather to the fact that those who have hitherto looked upon oral teaching with disfavor have arrived at a higher appreciation of the value of speech and of the methods by which it is imparted, and have come to recognize the fact that no rational system of education can afford to neglect good in whatever quarters it may be found. Then, too, it has been amply demonstrated that there is nothing essentially antagonistic between the various methods of instruction, and that they can exist side by side in harmony and mutual helpfulness, and the friends of each method have learned to appreciate and respect the work of those who, while differing in regard to certain points, are joined with them in a common work for the uplifting of the deaf. The general trend of sentiment justifies us in believing that the golden age of deaf-mute education is before and not behind us, and that the time is not far off when all existing methods will coalesce in one true American method of educating the deaf."

The Art Department has grown since 1881, when regular instruction in writing and drawing was begun, until the whole school feels its influence, and many have come to a higher appreciation of the possibilities of life.

The Department of Physical Culture, with competent instructors, and well equipped gymnasia for the boys and the girls, is doing a great work of development for many, who, in addition to deafness, would display other defects of form or feature were it not for the "setting up" drill of the gymnasium, which straightens, broadens and makes more

supple and graceful boys and girls who lack only proper training to make them perfect specimens of manhood and womanhood.

It is hard for any one, not entirely familiar with the unceasing wants of childhood and the daily routine of one of our state institutions, to realize how varied and extensive the appointments of such a place must be; and how much must be done every day in order that all may be kept clean, warm, comfortable and happy, well fed, well clothed, well taught, supplied with books, slates, pens, pencils and the innumerable other things that a child requires, including soap, towels, combs, shoes, shoe-strings, hats, caps, socks and mittens. The child requires attention from the time it rises till it is lost in sleep at night, and from the first of September till the middle of the following June.

The Wisconsin School for the Deaf was once called the Wisconsin Institute for the Education of the Deaf and Dumb, some such schools are called "asylums," and intelligent people of Delavan and of other towns still refer to the school as the "asylum," thus misleading people who think that it is a place of refuge for indigent or the shiftless, if they are but deaf; while as a fact it is simply a school, and an integral part of the public school system of the state.

Nine hundred and twenty children have had instruction in the school since 1852; of this number 105 took the full course and graduated prior to 1880. Since that time 89 have graduated; a total of 194 young men and women, out of a possible 920, who have remained in the school until their lives were enriched by a good education. This, when we consider the forces in operation to keep pupils out of school, is a very gratifying result, showing that some do value an education, and are willing to make sacrifices for their unfortunate offspring.

Within the last two years forty-four new pupils have been admitted, sixteen young men and women have graduated, and four have received honorable discharges. During the same time about an equal number have been dropped from the rolls, because, for various reasons, or without reason they have been kept at home. A compulsory education law that would at least keep the children in school till they have learned to read and write and cipher, would prove a blessing to many who are otherwise withdrawn from school before they secure its most valuable instruction.

United States census bulletin No. 140, gives the statistics of schools for the deaf, from which it appears that the average annual number of pupils in these public schools was 501 in the decade 1840 to 1849; 912 from 1850 to 1859; 1,563 in the decade 1860 to 1869; 3,519, 1870 to 1880, and 5,910 in the decade 1880 to 1889. The number of male pupils has always been greater than the number of females. In 1889 there were 6,596 pupils in the public schools for the deaf, of which 3,791 were males and 2,805 females; of 43 such schools 14 were in the North Atlantic states, 9 in the North Central states, 8 in the South Atlantic states, 7 in the South Central states, and 5 in the Western states. In addition to the

public schools, the statistics of 11 private schools are also given. The number of pupils in private schools in 1889 was 276, of which 135 were females and 141 were males.

The population of Wisconsin in 1890 was 1,686,880; of this number 1,167,681 are native born, and 519,199 foreign born, 69.21 per cent. of the entire population being natives of Wisconsin. There are 1,333 deaf and dumb in Wisconsin — 793 males and 540 females; of these, 743 are beyond the school age; 153 under school age, and 437 between the ages of 8 and 20. As there are now about 275 children in the schools for the deaf in Wisconsin, it leaves 162 deaf children of school age not under instruction. According to the eleventh census there is one deaf person in Wisconsin to every 1,265 of its inhabitants.

Taking only those institutions which have made complete reports of expenditures, the average annual cost per pupil in the public schools including both buildings and current expenditures, was \$271 in 1889, and \$252 per annum for the decade 1880 to 1889. The average annual cost for the two preceding decades was \$256 for 1860 to 1869, and \$275 for 1870, to 1879. The average annual expenditure for current expenses, including buildings, was \$206 for 1889, and for the ten years, 1880 to 1889, it was \$207 annually per pupil.

The total expenditures at the Wisconsin school for the deaf from 1880 to 1889 were \$481,906, of which \$90,369 was for buildings. The current expenses of this school for 1889 were \$35,805; for 1891 they were \$36,167, and for the year ending September 30, 1892, the total expenses were \$36,524.

In size and appointments the schools for the deaf in the United States are as much in advance of those of all other countries as they excel them in the extent and variety of their courses of study. While we expect and require much more from the deaf in every way than was secured from them twenty-five years ago, the people in Europe, and very many of those in our own country, think that the deaf can never attain what is usually termed a liberal education: while as a matter of fact, the education now given the deaf is of such a practical nature that they not only communicate freely with other people, but also fill many important positions in scientific research, in trade, in the mechanic arts, and in the learned professions.

Without further extending this report, we would simply add, in answer to the question which is sometimes asked, "What should the deaf be taught, and to what extent should their education be carried on?" that the essentials of general training are a dignified bearing, good manners, and correct moral habits; a knowledge of reading, writing and arithmetic; ability to compose an intelligent letter; speech when practicable; and a useful trade. All the deaf should acquire this; and as much more as time and the circumstances of their individual cases will permit. There are no bounds to the possible educational development

of the deaf, any more than there is a limit to the knowledge which other people may acquire. The school has been the most potent factor in the development of the deaf in Wisconsin hitherto, and to all appearance is still going on to years of greater usefulness.

WISCONSIN SCHOOL FOR BLIND.

LYNN S. PEASE, Sup't, Janesville.

The Wisconsin School for the Blind, situated at Janesville, seeks to educate blind children to become self-sustaining. No other class of children educated in the schools of this state, are beset by such great obstacles in their efforts to earn their own living as those who are blind. They must have special facilities for education, otherwise they grow up helpless men and women, and frequently become subjects for private and public charity.

The problem before us is not so much of a class as of the individual. With every pupil the constant inquiry is: How can we so educate or train this boy or this girl that he or she will become a self-sustaining, intelligent citizen? How can we so train them that when they finish the school work, we are able to say: This young man can do such and such work so well, that he can earn a living by means of it. It is not sufficient to furnish them with a warm home and substantial food, for the school period of their lives. It is not sufficient to lead them to more intelligent lines of thought, to train them to be honest, truthful, kind and thoughtful. We may clothe their bodies and their minds with the best of raiment, but if we turn them into the world without having made every possible effort to give them the key to the "bread and butter problem," we have failed at the critical point. The loss of no other sense or combination of senses is so great a hindrance to earning one's living as that of the loss of sight.

I do not mean to say that the school does develop all its pupils into self-sustaining citizens. But that it does make some of them independent who would otherwise be dependent, is the sufficient reason for its maintenance, whether we judge from the humanitarian or the utilitarian standpoint. That the Wisconsin school for blind has done some excellent work in this line, cannot be more aptly shown than by citing the cases of some of those graduates who have maintained themselves by means of the education received at this school.

1. John W. Bischoff is a teacher of music at Washington, D. C., at \$3.00 per lesson. He also has an organ position with a salary of \$1,000.
2. Dora Litchenburg taught music in the school at Janesville and later in Beaver Dam and Horicon.
3. Paul B. Klausch taught music in Arkansas and Minnesota schools for blind, later taught privately in New London, Wis.
4. Chas. D. Evans, using his musical instruction as a basis, took piano tuning after finishing his course at Janesville and is now earning some \$700 or \$800 a year.
5. Caroline Anderson has combined music teaching and business in Iowa.
6. Frank Finsterbach is a teacher of music in Minneapolis.
7. Edwin Bates leads an orchestra in Darlington.
8. F. A. Klemp combines music and other business in Thorpe, Wis.
9. Jennie Cummings was a successful teacher in music in Wisconsin School for Blind till the time of her death.
10. Mary Shannahan is a Sister in a convent at St. Francis near Milwaukee, where she teaches music.
11. Wm. Bantz is a teacher of music in Milwaukee.
12. Minnie Lloyd is a teacher of music in her home in Branchville, N. J.
13. Laura Engelson is a teacher of music in the Wisconsin School for Blind.
14. George Brooks combines music and weaving in Janesville.
15. Olaf Oleson studied a year in Oberlin college after graduating from the school for blind and now teaches music at La Crosse.
16. Mary Hedburg has a position in a Minnesota school.
17. Jessie Anderson studied a year in Oberlin conservatory after graduating from Janesville, and is now teaching school in a school in Alabama.
18. Seward Garthwaite combines weaving with music in Bloomington.
19. Rev. George Schorb is a teacher and lecturer at Evanston, Ill. He was happily so situated financially that he could make the necessary preparations and take a course of study at the Northwestern university.
20. Rev. Henry P. Clyver, after graduating from Oberlin college and Rochester seminary, now has charge of a Baptist church at Syracuse, N. Y.

21. Agnes Jenkins has taught many years in primary department of public schools in Sturgeon Bay, Wis.
22. Mrs. C. W. Ferson, formerly Ari May Lyon, took a course of training in kindergarten in Cook County Normal, and now has charge of kindergarten work in public schools of Elkhorn, Wis.
23. Anna Carter attended training school in Minnesota, and has since taught continuously in the public schools of St. Paul.
24. Ulmer Parks graduated at Oberlin college; is now taking the law course at the University of Wisconsin.
25. Georgia Suesiba, after graduation, attended Knox college; now teacher in the public schools of Galesburg, Ill.
26. Julia Gorham taught in literary department of Colorado Institute, but her principal work was in handiwork.

But it should be remarked that all those who have taught in the common schools have some sight. As a rule it would seem necessary that a teacher in charge of a schoolroom in the common schools should have sufficient sight to recognize her pupils, as necessary to the maintenance of proper order. However, there are in the various schools for blind, many totally blind teachers who have excellent reputations as scholarly instructors, and having seen the blind accomplish so many things which we ordinarily think require excellent sight, I am not prepared to admit that any line of work is impossible to the totally blind if it lies without the range of distinguishing color or discriminating between lights and shadows.

In addition to those who are engaged in professional work there are several who are earning from \$200 to \$350 a year weaving rag carpets, caning chairs and making brooms.

As you doubtless noted, the greater number of graduates cited are engaged in teaching music. The proportion would be greater if we were considering the entire list of graduates. This is the result of the policy pursued by the schools for blind. In these schools the musical department is considered the most important feature. Next to the sight, the hearing is the most important sense, the broadest avenue to the mind, the best capable of skillful training, the nearest independent. Our boys and girls must compete with seeing people. Hence those occupations in which the sight is the smallest factor, are the desirable ones for our pupils. Experience would indicate that the most marketable occupations lie along the line of music. Hence all our pupils are carefully examined to discover if possible any musical ability, and careful attention is given to the development of musical talent. Instruction has been given on piano, organ, violin and in vocal music, with such results as have indicated.

This year we have introduced piano tuning, an employment which has been taught in such schools as those in New York, Pennsylvania, Maryland, Missouri, Illinois, etc., with such successful results that it is generally conceded that piano tuning is the most profitable employment for the blind, whenever they possess the necessary ability. We have a class of six boys who have been pursuing this work since last September, and we now feel assured that all of them will become successful piano tuners.

The school has endeavored to give all the pupils a common school education.

But while our literary department, as we distinguish it, is, as I believe, strong as far as it goes, it is not sufficiently extensive. Take pupils who have no musical ability, and whose hands are too clumsy to accomplish anything at a trade, but who have bright, yes, brilliant minds. We of course cannot undertake to give them instruction along the line of any profession except teaching. But it is possible with a comparatively modest additional expenditure, to fit such pupils to take a university course or a professional course of study. Such results are accomplished by several of the other state schools for the blind, and their graduates are successful as physicians, ministers, lawyers, teachers, authors, lecturers, etc. It seems to me there should be no doubtful answer to the question: Cannot Wisconsin afford to aid her blind children with as good opportunities as are offered by other states, especially when the absence or presence of such opportunities may mean the difference between idle dependent citizens, and good, industrious, self-supporting, worthy citizens? Of course the immediate question will come: Can those graduates afford a course in the university, college or professional school? Some of them can; some can not. But it will not be an impossible task to establish such scholarships as will be necessary to give them the needed assistance.

The work of the school is comprised in the three departments, musical, literary and handicraft. In the latter department the school teaches, as trades, rag carpet weaving, hammock and flynet making, broom making and chair caning. The first, carpet weaving, is of most importance as a means of steady employment. Hammock making affords profitable employment for a portion of the year, when the pupil is properly situated to find a market for his product. Broom making is the least valuable trade. Chair caning is unprofitable except when it is in the line of repairs, as the factories pay not over a shilling a chair and in some instances as low as six cents. I do not know of a graduate who is maintaining himself by any one of these trades alone, but there are several who are doing quite well by combining them. You may have observed a report from one of them, Archie Belongia of Oconto, in a newspaper item now on its rounds. During the past year he has woven some 1,900 yards of rag carpeting, caned a large number of chairs, and repaired a large number

umbrellas. The last item of his work is very suggestive. It indicates what I believe to be a serious omission in our instruction. We teach the special lines indicated above, but we do not give the broad general training, the use of tools, the manipulation of metals and wood, that give a basis for any trade, and will enable boys to enter and pursue a great many trades which are now closed to blind boys, unless they possess unusual ingenuity and energy. We hope to give our pupils such general literary training as will enable them to take up professional work. We should give our boys such general handicraft training, as will give them sufficient manual capability, and familiarity with tools and materials, so that after leaving school they may specialize as their tastes may direct, and become competent workmen in various profitable trades. I hope the present legislature will deem it wise to allow a sufficient current expense fund to the school, to establish such a department.

What can we do for our blind girls? is a query which comes from all schools. In our Wisconsin school there is a sloyd department, in which the girls are taught hand-sewing, knitting and crocheting. In making fancy work they are very successful, but in plain sewing, the work they are most apt to get to do, they meet with the greatest difficulties. We have done but little with machine sewing, the reason being that we have had only one teacher in that department with thirty-five girls to teach, along a line where each individual must have constant special supervision. But machine sewing is successfully handled in other schools and we expect to add that to our work as soon as possible.

Last October we established a house-keeping department. Besides teaching the girls to do the work about their rooms, a kitchen was fitted up as nearly as possible the same as the kitchen in the pupil's homes. The results are more than satisfactory. We have two totally blind girls who have learned to go into the kitchen, build their own fire, get their dishes and materials, and make and bake bread, and some kinds of cake, prepare and cook vegetables, and prepare canned fruit. The thought was that even if we could not give them an independent trade, we could undertake to make them useful members of their families when they returned home, to avoid that life of idleness which is too frequently the life of our girls in their homes.

Another very important addition to the school is needed, a well equipped gymnasium, which has not been attended to for the want of sufficient funds. Blind children are very loath to exercise. There are for them none of the pleasures which impel the seeing child to run, jump, exercise and develop the sturdy youth and the strong healthful man. If they go out of doors it is as a duty and entirely a business matter, simply the investment of so much time in the exercise and fresh air needed for health. It is easily seen that it is far more pleasant for the blind boy to stay within four walls where he is acquainted with every

inch of the room, than it is to travel along paths where he is but slightly acquainted, where the constant thought is whether he may not stumble the next instant upon some obstacle placed there since he last passed that way. I can imagine no school where a gymnasium is so necessary for health as in a school for the blind. Unfortunately our entire apparatus consists of only a few pairs of dumb bells and a turning pole. This year the attempt has been made to partially correct the omission by assigning physical culture to the vocal teacher. Considerable improvement has resulted in correcting the awkward movements which are frequent with our pupils. But with over ninety pupils it is impossible to give more than one lesson per week as, of course, they can not be handled in larger divisions than four or five pupils.

I can but allude to our typewriting work. We have one typewriter. By placing raised raised rubber type on the keys the pupils learn to operate the machine. Several of the pupils are now able to use it for their correspondence, and one girl, with but very little instruction, writes quite nicely with fair speed from dictation. The possibilities in this line are not yet unfolded. But it would seem that it needs only a thorough knowledge of spelling, and rapid, accurate manipulation of the keys, not more difficult than piano playing, in which our pupils are very proficient, to open before them a very remunerative field of labor.

In my effort to give you an outline glimpse of the School for Blind, I must not omit a reference to the accommodations. The building was intended to accommodate ninety pupils by crowding. The dormitories, school rooms, dining rooms and teachers' rooms are in exact proportion. They are all full now. As a gentleman remarked the other day, "You have every nook and corner filled." We have received thirty-five new pupils this year: some of the older ones left school last year; some of the new ones became homesick and returned home for the remainder of the year, and some have gone on account of illness, leaving ninety-three in attendance now. The census reports about 250 blind children of school age in the state. If the same number of new pupils apply next year as there has this year, it will be impossible to receive them. And what shall we do with those who apply the year after?

I might say here that these necessities have been placed before the legislature for its consideration. It is to be most earnestly hoped that the legislature will find it wise to order these improvements to afford better opportunities to the pupils in the school and accommodations to those who can not be received until these improvements are made. But if they find that the state funds can be better used at other points, then, we who are immediately interested in the welfare of the blind must bide the time when the state can afford to make its school for the blind equal to the similar schools established and maintained by the other states.

REPORT OF COMMITTEE ON THE COMMITMENT, DETENTION AND CARE OF THE INSANE.

DR. E. P. TAYLOR, Superintendent State Hospital for Insane, Mendota.

To the Conference of Charities and Reform:

Your committee would respectfully present the following suggestions in relation to the commitment, detention and care of the insane, without comment, the time at our disposal not permitting; at the same time hoping that the presentation of the same may provide material for consideration and action, and subsequent presentation to a future conference by the committee to whom the work of this department will be entrusted by you.

COMMITMENT OF INSANE.

A. Uniformity of procedure in all states of the union.

Recommitment when patient passed from one state to another would then be unnecessary.

B. For commitment of an insane person our state laws should provide:

1. The sworn certificate of two physicians of reputable character, graduates of incorporated medical colleges, permanent residents of and in actual practice in the state at least three years. Patients to be personally examined by such physicians and the certificates bear date not more than ten days prior to commitment and not more than ten days after examination.

2. Commitments to be finally approved of by a judge of a court of record, who may, at his discretion, institute further inquiry, or take proofs, or call a jury.

C. The procedure of the commitment of the insane should be planned to secure:

1. Their early commitment to a certain hospital with the least possible disturbance to themselves or friends, and with adequate protection from wrong.

2. No insane person should be deprived of his liberty unless restraint is necessary, expedient, beneficial or remedial.

3. It is necessary to place in custody the insane who perpetrate acts dangerous to themselves or to property.

4. It is expedient to commit to custody the insane who show by

threats, or otherwise, dangerous tendencies or uncontrollable propensities toward the perpetration of crime.

5. It shall be lawful to commit the insane to custody who are disposed to wander about, and on this account suffer for want of food or shelter or expose themselves to accidents, and who can not be properly restrained under the condition in which they live, or who are ill treated or neglected by their relatives or friends.

6. It is advisable to commit those insane to custody for remedial purposes whose disease is in such a stage that the restraint, discipline, or therapeutic measure of an institution, will tend more effectually, to secure recovery than the conditions under which they live.

7. Questions to be answered by the examining physicians :

What is the patient's name and age? Married or single? If children, how many? If another, age of youngest child.

Where was the patient born?

Where was the patient's father born?

Where was the patient's mother born?

Where is his or her legal place of residence?

What has been the patient's occupation?

Is this the first attack? If not, when did others occur and what were their duration.

When were the first symptoms of this attack manifested and in what way?

Does the disease appear to be increasing, decreasing or stationary?

Is the disease variable and are there rational intervals? If so, do they occur at regular intervals?

On what subject and in what way is derangement now manifested? State fully.

Has the patient shown any disposition to injure others?

Has suicide ever been attempted? If so, in what way? Is the suicidal tendency now active?

Is there a propensity to filthy habits, destruction of clothing, breaking glass, etc.?

What relatives have ever been insane?

Did the patient manifest any peculiarities of temper, habits, disposition or pursuits before the accession of the disease, any predominant passions, religious impressions, delusions, etc.?

Was the patient ever edicted to intemperance in any form, or to the habitual use of any narcotics?

Has the patient been subject to any serious disease: to epilepsy, to convulsions in any form, or received any injury to the head?

Has any restraint or confinement been employed? If so, of what kind and how long? What is supposed to be the cause of the disease?

What treatment has been pursued for the relief of the patient? (Name particulars, effects and duration of treatment.)

Recite facts learned on personal examination for commitment. (Mention any act, appearance or condition coming under your observation, bearing on the question of existing insanity of the person examined.)

Give the special reasons for recommending commitment under the appropriate head of condition justifying commitment as laid down by statute.

Date of each visit to patient for the purpose of examination for commitment.

THE CUSTODY AND CARE OF THE INSANE SHOULD SECURE:

A. State supervision and control of each and every agency, by law permitted and constituted for the care and custody of the insane, whether the provision be public or private.

B. Organization of existing and future provision for the insane by the state:

On lines article will secure proper classification, effective treatment and due regard for economical administration and management.

C. Absolute separate institutions for:

1. Criminal insane.
2. Epileptic insane.
3. Feeble-minded insane.
4. Insane from alcohol or drug habits.

D. In each institution for the insane, separate wards or departments should be established for the avoidance of injurious contact:

1. Nemasthenic and habit cases.
2. Bodily sick.
3. Refractory.

E. Buildings for the insane:

1. Fix maximum limit of final accommodation.
2. Encourage the two-story cottage or village plan.

F. Government of institutions for the insane should be under a state board of public charities:

1. County asylum trustees to be appointed by the governor on the recommendation of the State Board of Control without salary except for actual expenses, then supervision and functions to be purely economical.

3 The state to levy general tax for the maintenance of the insane and to control its disbursement.

4. The establishment by the state of a normal training school for nurses and attendants upon the insane.

5. The appointment of a board of consulting physicians (specialists).

The short period of time (two months) at the disposal of your committee, together with the serious indisposition of two of its members must be our explanation of and apology for this fragmentary and "skeleton" report.

All we have attempted to do is to present the foregoing propositions and suggestions for treatment, consideration and report by the committee appointed by your honorable body to handle this department for next year's Conference of Charities and Reform.

We would respectfully suggest the desirability of the appointment of a lawyer on said committee. The laws of this state in relation to the insane are in urgent need of revision, simplification, codification and amendment to conform with the demands of justice, science, common sense and humanity.

The County Asylum system of this state as part of the state's provision for its insane is *here*, and here to stay. Whatever its opponents from lack of information or prejudice may say to the contrary, it must be conceded by those who *do* know its workings, and are *not* prejudiced in their judgments of its results, that the benefit to the insane and the financial saving to the state has been very great.

Those who commenced, ventured and fostered the Wisconsin County System and thus enabled our state, almost, if not *absolutely*, alone among the states of our Union, to say with exact truth, that not one insane person is within the walls of a jail or poor house today, but humanely and efficiently cared for and treated, certainly deserves well the plaudits of our people and the approval of all lovers of the human race.

Its progenitors will doubtless be the first to concede that the system has defects which can and should be remedied and that it is susceptible of advantageous development and improvement.

Has not the time come when all the patriotic and philanthropic citizens of the state of Wisconsin should once and for all sink personal animosities and jealousies and work unitedly, to make our provision for the insane, that it may be the admiration of the civilized world?

In spite of anticipations, assertions and prophecies to the contrary, the present state Board of Control has not neglected, frowned upon or discouraged the county asylum system, or its officials or supporters. Rather it is engaged at present in fostering, developing and adding to the system.

The State Board of Control, in the exercise of its duty, recognizes, however, the fact that there can not and should not be in this state two different and conflicting systems, and are determined themselves to endeavor to secure one homogeneous system for the care of the insane, which shall not destroy or abolish the many good features in the county asylum system, but by bringing it into friendly communion with the hospital system of the state, weld one homogeneous whole out of existing systems.

Your committee can not but recognize the wisdom of and support this policy and earnestly ask your co-operation and support to that end. Also hoping that our successors on this committee, with a full year before them, will present such a plan of unification as well as for carrying into practice such of our suggestions here made as may commend themselves to their approval and judgment.

We are indebted to Dr. Stephen Smith, of New York, and Dr. Dewey of Kankakee Asylum for the Insane, for many of the suggestions contained in this report.

We have the honor to be respectfully and obediently yours,

COMMITTEE ON THE COMMITMENT, DETENTION AND
CARE OF THE INSANE.

Mr. Wright: I wish to say that the statement made in the paper in relation to the attitude of the State Board of Control toward the county asylums I believe to be correct. The State Board of Control have done admirably. I wish to cite two instances showing that they have exercised good judgment and wisdom in managing certain very difficult cases. One is the notification which compelled the removal of an incompetent superintendent of one of the county insane asylums, and the other is the notice served on a county board which compelled the county to put up proper buildings for the county insane asylum. I wish to give due credit to the State Board of Control for the work they have done in this line. The trustees are the authority governing the asylums. They appoint the superintendent, they manage the finance of the institution, they govern the institution subject to the laws of the state and quite extensive powers of the State Board of Control over them; but the immediate management of the institution is in the hands of the local authorities, and the success of the county insane asylums depends largely on the fact that the management is in the hands of the local authorities, and local interest is given to them that could not be so well given if they were state institutions. This system is working well. I understand the State Board of Control have authorized the erection of another insane asylum in this state. I think they will carry out the law as it now stands wisely, honorably and with backbone. I am glad that they have done certain things that they have done, but I hope they will not take up that suggestion in the report. The commitment of the insane by the examination of the physicians and the trial before the county judge is frequently managed in such a way that the insane do not themselves know what is going on, and they are not told until they reach the hospital where they are.

Dr. Taylor: I would say that I do not know as the State Board of Control would sanction any suggestion made in the report. The suggestions were made by the different members of the committee and only submitted as a report.

The committee on Organization submitted the following report:

It is recommended that the officers of the Conference for the ensuing year shall be a president elected by the Conference, and an executive committee of six, three to be elected by the Conference and three to be appointed by the State Board of Control.

That a committee of five be selected by the Conference to prepare rules for a permanent organization. The same to be reported at the next regular meeting.

That the Conference designate Milwaukee as the place for the next annual session of the Conference, the time to be determined by the Executive Committee.

The report was adopted.

The following officers were elected:

President — Frederick Wilkins.

Executive Committee —

Elected by the Conference: J. M. Whitehead, Janesville; Dr. Richard T. Ely, Madison; Henry F. Sercomb, Milwaukee.

Appointed by the Board of Control: W. H. Graebner, Milwaukee; Albert Salisbury, Whitewater; Dr. Annette Shaw, Eau Claire.

Committee on Rules for Permanent Organization.— Lynn S. Pease, R. C. Spencer, A. O. Wright, Mrs. W. F. Allen and Albert Salisbury.

The following resolution was unanimously adopted:

Resolved, That this Conference tender a vote of thanks to all persons who have prepared for and read papers to this Conference, and to the orchestra of the school for the blind for its splendid entertainment, to the University Glee Club for its chorus of song, to Mrs. Vaas, and Miss Esty, and Mrs. Aubertine Moore for this evening's musical entertainment, to the Unitarian society for the use of its neat and comfortable edifice during the session of the Conference, and also to the local committee for its efforts which contributed so much to the success of our meetings.

The conference adjourned until 7:30 P. M.

EVENING SESSION.

The Conference opened at 7.30, President Ludwig in the chair.

Mrs. Herfurth-Vaas, Miss Estey and Mrs. Aubertine Moore favored the Conference with several musical selections during the evening. The papers and discussions for the evening were as follows:

ARE OUR INDUSTRIAL SCHOOLS FOR BOYS AND
GIRLS REFORMATORY? IF NOT, WHY NOT. AND
HOW MAY THEY BECOME MORE COMPLETELY
SO?

PROF. J. J. BLAISDELL, Beloit College.

In considering the topic proposed to me for introducing a discussion we have an advantage to-day which has not always existed. The question whether the reformation of those of its children, who are judicially declared wayward, is within the province of society is no longer an open one. Once it was supposed that all the state could assume to do is to prevent its people from doing violence to each other's rights, and punish them if they did it, so as to take care that they should not do it again. We are growing toward the belief now that all children are the care of all people: that their education is to be taken care of, their physical welfare, their home, their comfort, their morals, their virtue, their religion—everything about them. Not so as to prevent them from feeling responsible for taking care of themselves, or relieving their parents from responsibility, nor so as to render them less virile, nor so as not to erect into utmost dignity and freedom every one; but so as all the body takes care of the hand while the hand takes care of itself, so as all the family takes care of every member of it, helping some more as they need more, and others less as they need less. The state is rapidly coming to be a kind of family,—a good family, we hope,—wherein all rally around each one, and especially the children are nurtured in the warmth of the great collective heart, and, more than all, when wayward and bewildered, helped more solicitously, because they can least well be what they ought to be in the family without help.

Upon the latter basis of principle, which, steering clear of all false socialism, is being more fully recognized every day, we are going to raise the question *whether the Industrial School for boys and girls in Wisconsin do reform*, and, if not, why not? We agree that this is a thing that the state through such schools is bound to do; we have no doubt on that point. Are they doing it? If not, why not?

It is a *most momentous inquiry*. I presume there is no one hearing me who has a child in either of these institutions or likely to be there; but, if so sad a thing is true, certainly the question has a world of importance to him. Some of our acquaintances have children there, possibly, and we can conjecture how much it means to them. But, at any rate—

some of our fellow citizens have children there, as dear to them, in some cases, as ours are to us, so that their hearts are breaking, perhaps, to-night. And these children are our fellow citizens to whom we are bound in the sacred relation of common statehood. In their hands, moreover, the future of the commonwealth will be when we lay down the burden. Our old age will be spent under the laws of their making. And they are human beings worth being reformed. nay, children of our Heavenly Father, whom He loves and has put the possibility of being like Him in. And they are children. Children! What word can make so strong an appeal? Children, setting out on the far-reaching voyage and headed towards wreck. We think of ourselves when we were children, how much we needed, and what would have become of us without help. So much the worse the parents, so much the more pitiful the appeal. So much the worse the children, so much the more their hands need the resolute grasp of ours. If there is any appeal that should go into the hearts of adult men and women, it is that of the children, heedless, cunning, thieving, deceitful, unclean, depraved, savages, in the Industrial Schools of Milwaukee and Waukesha. If our Board of Control need great deep hearts of father-love for anything in their great state charge, it is for these poor, ill-conditioned children. In our beautiful and happy commonwealth—happy with its many homes—there is coming to us continually, always, to-night—I would that we all hear it—the plea of the depravity of these poor children, who are just now lying down on their beds to-night. Whether we shall have occasion for saying anything about why they are not reformed in these institutions will of course depend upon whether they are reformed or are not. That is our preliminary inquiry, upon which there is, unfortunately, great variety of judgments, while it is most desirable to have a correct one. It has cost the people of Wisconsin in the last year 60,000 dollars, and if it has not succeeded it is an expensive failure. If it has failed by methods now in use we ought to know it so as to make arrangements for trying some other that will succeed better. We cannot be content with unsuccessful methods, for there are methods in use elsewhere, which do measurably succeed, and if we are failing we must try them. We cannot abandon the undertaking; it would end in a deluge of crime, and, besides, what would become of the poor children?

The question we really need to raise is, whether our Industrial Schools for boys and girls have had all the success in making them good men and women they might have, *whether all is doing that can be done*. The gentlemen of the Board of Control will not be satisfied with a less good accomplished, if more is possible. The people will not be. The interests involved are too great. If the children were in a burning building, and the word should go out to Wisconsin men and women—whomsoever, wheresoever,—back would come the order: "Save as many as possible. Save them all—every one—at whatever cost!" Well, they

are in a burning building; at least they are likely to be ruined, absolutely ruined, for this world and the next, if there be any next, unless we reform them. And what is more, they will go out and multiply their kind and fill the land with theft, with burning, with robbery, with murder, with uncleanness, with crime.

We need not then concern ourselves very much about *whether some of the children are reformed*. There is abundant testimony of this, though the estimates as to how many vary. Some boys and girls, after remaining for a time in the institution, coming there under better influences which they have never before known, very soon respond and can be sent back after a while, to be good citizens. Others after a while go into good families, become respected members, and at length become established as other members of the family do. Many cases of this kind there doubtless are, where, if they had been left to circumstances, they would have turned out confirmed criminals. It would, of course, be so, for unfavorable as you may think the companionship the children in these institutions encounter in each other, they are introduced into a system of moral order, which is administered under the personal influence of the better men and women, and are there habituated to industry and improving mental occupation, with cleanliness of person and somewhat pleasant surroundings, all of which has in it a momentum that fashions and carries them toward good. It would be impossible that some should not give way under the new circumstances, which they, perhaps, are criminals only for the lack of, and be permanently fronted towards what is right. But we have no need to theorize. Facts place the decision beyond reasonable doubt. In fact, all authorities concur in saying that **many are reformed**.

We shall agree, however, that these schools are *not as successful as we should be glad to have them be*. It is not the case with anything. Here, a thousand things make the solution of the problem only partially successful. If our success in caring for our own children is not what we should like to have it, certainly those whose infancy has been passed in the very worst circumstances would sometimes come out worthless; instead of one hundred per cent. of success, we should not be surprised at more than fifty per cent. of failure.

The more serious inquiry is, *whether the schools have more influence for good in reforming those they reform than they have for evil in corrupting those that by evil company they corrupt*. This comes deeper to the heart of things, a saddening question, to which you will hear a variety of answers, depending much on the temperament of the one who answers and on his point of view. A convict in the Penitentiary told me the other day that the school at Waukesha was only a school of crime, and he ought to know for he had been one of the worst of the older boys there and so a teacher. On the contrary a recent superintendent of the same school assured me about the same time that seventy-five per

cent. were reformed. A teacher in the school at one time told me that not more than four per cent. were reformed, and many were made worse. A superintendent in the shoe shop, of remarkable sagacity and long observation, speaks of more than fifty per cent. as being actually made over into right-minded people, and many more improved. I am convinced by all I have observed and can learn,—and I have inquired far and wide and taken much pains to ascertain—that the institutions are more, by far, a school of virtue than of vice. Some, no doubt, of the children, who are comparatively innocent when going there, are, so susceptible are they, schooled there in wicked ways. How many, it is hard to say. It is so in all gatherings of the young. Some say it of the college, most untruly. But the uplift of these institutions, even as they are now managed, is more productive of good than the down-pull of the companionship is productive of evil, difficult as it is to strike the exact balance. I find an opinion to the contrary in some penitentiary circles, but mainly it is from those that antecedently do not believe in criminal reformation anywhere, this being partly occasioned by the fact that some of the younger consignments to the prison come pretty directly from the reform school and sometimes prove to be the most hopeless criminals. The inference, however, as to the Reform School is an unfair one. The truth is that these persons were not educated to crime in the Reform School. They ought never to have been there, for they were already criminals when they came. They emerged from the influence of the reformatory process in the Reform School on the principal of the survival of the unfittest. All we can say is, that the Reform School would be far more successful—reform far more than fifty per cent.—if they were not allowed to be sent to it, and had some other place provided for them. I read not long since in a report of the school at Waukesha an estimate that seventy-eight per cent. at least became non-criminal citizens. I do not hesitate to believe, taking into account only those whose physical brain is not a fatality to crime, of whom there are certainly some, and leaving out a few older whose place is elsewhere and who never ought to be allowed to go at large, that something not much short of this is a fair estimate.

The question, however, which, only, it is worth while for the citizens of Wisconsin to consider, is *whether the success of the Industrial School at Waukesha for boys and in Milwaukee for girls is as great as it ought to be*. Whatever the number reformed—and it is hard to estimate, and the wisest in the matter refuse to say—this is the real question. I speak of these institutions without forgetting that there are others, private institutions, worthy of mention. But for them the State has not made itself responsible. The success of those in question is somewhat considerably greater than the failure; not so great as we should like. Is it as great as it can be made? Of course the inquiry is wholly for practical

purposes, with a thought, if any possible success is lacking, of supplying what is needful, to the last degree practicable. To get along without reformatory institutions because there is only partial success, as I have said, is not to be thought of. There is not a civilized people on the globe without them. And all are working at them to improve them, for the child movement is generally thought to be the most important one of modern times. Save the children and you save the future. We here, this evening, are only falling into the line of the awakening. Many of our States are already far in advance of us. Germany, Belgium, Austria, France and England are still farther advanced. If we can do anything more, it must be done. If the money of the state of Wisconsin is needed, we are proposing, I judge, to ask the state of Wisconsin to supply it, or anything else, and eventually we shall win.

One particular has been casually suggested in which a radical readjustment would improve matters very much. In the institution at Waukesha the population for different ages—three hundred and twenty-two in all—stands as follows: Dividing the scholars into five classes, of the first class, from 8 to 10, there are 30; of the second class, from 10 to 12, there are 86; of the third class, from 13 to 15, there are 104; of the fourth class, from 16 to 19, there are 60; of the fifth class, from 18 to 20, there are 46. If of these 106 boys, from 16 to 20, the flagitious ones of them—say 60—could be removed from the institution elsewhere, there would be ever so much increased hope of good to the younger and more susceptible ones who would remain. We know that the development of criminal propensities begins at an early age. Of one hundred criminals it is estimated that an average of $11\frac{1}{2}$ out of a hundred show criminal characters before the age of ten; $17\frac{1}{2}$ in a hundred before the age of fifteen; $54\frac{1}{2}$ in a hundred before the age of twenty. These older boys of the reform school, however they may have escaped the walls of the prison, may therefore be well along in the spirit and purpose, even the practice, of crime. In our Prison at Waupun there are fifty under the age of nineteen. It is only an accidental circumstance, probably, that prevented their being at Waukesha with the younger boys in the Industrial School, instead of being in the Prison. Consider now that the population of that school is made up largely of boys from nine to fifteen, susceptible children with, already, proclivities to evil, inconsiderate and open to every approach of evil temptation; how can it be otherwise than that, besides being beyond every reformation themselves, these older boys should be a constant peril to these younger, and should make the reformation of them very much more unlikely? If we could make, for a brief moment, the supposition that one of our children were in the unfortunate company, we should protest against their being subjected to such contaminating influences. Facts, which can not be mentioned here, that have come to my knowledge as being

perpetrated at Waukesha despite the utmost vigilance, furnish awful and abundant evidence that the presence of older boys is no small reason why the success of these institutions is not, by far, as great as it might be, and should at once be put an end to. It ought not to be allowed another year. And much the same might be said of the school for girls in Milwaukee.

The suggestion natural to be made, therefore, is of *an institution, whose absence in our state puts us*, in our criminal provision, far *behind* some of the other states. The placing of children of from 9 to 15 in company with matured young villains of 18 or 19 is a relic of a crude state of civilization. These older ones belong elsewhere. It certainly can only be a question of a short time as to our having a separate institution — a Reformatory — with a Tufts, or a McLaughrey, or a Brockway at the head of it, where these mature criminals together with younger and less mature ones who now are sent to Waupun, shall be placed under treatment suited to their age and circumstances. In such an institution, where they would be subjected to proper discipline, they would not be beyond hope of reform; then the Reform Schools for younger persons, such as they are at Waukesha and Milwaukee, pursuing under the changed circumstances their appropriate work, might return many more of the children entrusted to them to the ways of virtue. There must be means, under any fair circumstances, such as would then be furnished, of finding available allies of good in the larger number of bad children, if shut up only to good.

The lack of seclusion which exists in our Industrial Schools, I think, must also stand in the way of their highest success. The population of Waukesha is divided into eight families in as many cottages, with a teacher and his family, or some other person, in charge of each. Each house is the home of its group of about fifty, where in the neat dining rooms they eat, and in two or three neat and well kept common dormitory rooms they sleep. Even a child needs a place where he can be alone, and, as was remarked by the enlightened superintendent of the Children's Home at Sparta, these children very easily learn with each other, and practice, evil ways. The houses, too, are very near each other, from fifty to seventy-five feet apart, and hence there is little separation of family from family. They stand in a row, the middle point of which is the main building, and over against them, in an opposite row are the workshops and two other houses, with the narrow court for a common playground between them, which playground is the common entrance to them all, giving each entrance door the circumstance of being in the presence of everything that is going on. Each inmate is, in a general way, aware of everything and in the open light of everything. Hence there is no adequate seclusion of family from family, and really no seclusion for any one from all, day or night. Very much

efficiency in moral result would be gained by somewhat greater remoteness of the cottages from each other, with opportunity of separate playgrounds for each group. This method is adopted in England with beneficial results. The separation of the houses would allow the administration of a system of grades in merit, without having its efficacy thwarted by constant and indiscriminate contact. Besides it would secure to each head of a house, who is usually a teacher, a larger influence over each boy and girl, in dividing his influence among a smaller number, without the continual competition of the great crowd.

The case at Waukesha, however, is embarrassed in other ways than by the close relation of the cottages. On one side of the court are the work shops and on the other in the centre of the opposite row are the school rooms, so that some of the school rooms look down upon, and in the summer have their windows open towards, the common court. In the morning one half of the boys work in the shops and in the afternoon attend school. The other half attend school in the morning and in the afternoon work in the shops. The excitement of recess from work of half the school for a considerable time in the morning and afternoon, with all else, is going on in the common court upon the side of which the other half of the children are in school. The teachers find their work in this way constantly hindered, as of course it would be. If now, in addition to the separation of the houses from one another and from a common court, a place could be provided, somewhat remote, with a pleasant building improving ideals as to what is comely and showing the children the care of the state for them, fostering agreeable and improving associations in their minds, into which suitable building they would go apart for study and the unembarrassed influence of their instructors, the gain in the way of separation would certainly be much increased. Instead of fifty per cent., if that is the number now, we should save more than sixty. If there is seventy per cent. now, there would then be eighty. Add the advantage, I have mentioned, that would come from the separation of this whole little flock from the corrupting tuition of wily older boys, who are mature in evil,—we might then begin to think of our being near to accomplishing about as much as is practicable. Larger room, more separation, more quiet for school, a better school building—you will agree with me that all this is a great need.

If the utmost has not been done in the way of supplying our reformatory institutions with the best instruction for the children, we are confronted especially, therein, with another intimation of a way of making them better. There is reason to speak very warmly of some of the work done in these places, some of it probably does not fall below in quality what is done by teachers elsewhere. The kindness and assiduity with which these schools are administered are not to be lightly spoken of. It is a

matter, however, which must not be allowed to pass without being challenged, whether all is done that might make the product larger. The responsibilities of a teacher in the reformation of delinquent children, to be made the most of, require the highest and rarest qualities. To confront these boys and girls and get control of them until they are completely mastered in their habits of thought and feeling, and send them out into the commonwealth as men and women bent on common good, is within the reach only of the noblest nature and the most adaptive and magnetic intelligence. Such leaders of the young are needed everywhere, in all schools, and wherever found are benedictions, God's almost best blessing to their generation. But in a school for delinquent children most of all. Of course it is not enough to have learning and the certificate of a state or county superintendent, not enough that he be able to rule. You cannot hire such teachers by the catalogue or the professor's marks: they must be discovered as you discover a mine of gold. No one who doubts the possibility of reforming such children ought to be allowed in such a place. Just as soon as any one has come to think that reformation is impossible, or improbable, I might say, he should go. No one ought to be there who has not courage, self-mastery, multitudinous ingenuity, hope, infinite patience, affectionateness, honor for man though a sinner and in ruins, sympathy, spiritual vision, the noblest, most magnificent manhood. This is the ideal, reach it as nearly as you can. Now, I do not think that this ideal is realized at Waukesha or Milwaukee or, in some cases, very nearly approached. If so, we must answer our question promptly: Our Reform Schools are not doing what we have a right to think them capable of doing.

You will pardon me for lingering to detain your attention for still another moment on *the imperativeness of this need*. Your children in the schools, in the villages where you reside, have many things in their circumstances to help the teachers and supplement their failings. Good home influences from earliest childhood, and the wholesome influences of the families of the neighbors, always the suggestiveness of the Sabbath, very likely much religious nurture, it is to be hoped the father's and mother's voice of prayer at family altars, and the Sabbath School and the whole atmosphere of orderly society around them, and books and pictures and sweet memories and pure hopes to feed their hearts, and father and mother and sisters and home. These poor children have none of these, bring no such allies to the making of their teacher's efforts availing. He fights the battle in these children's minds without any such allies. Savagery, unmitigated save by the hospitalities for good that lie slumbering in all souls! He must have in him that by which he is able to fight out the battle alone, — have in him a whole Waterloo, "Whole in himself, a common good." Go find him; give him all gold that will bring him. Find the man that will not do it be-

cause of gold. Encourage him. Paralyze the partisan hand that would write the order for his removal. Defy the disgraceful and contemptible sectarianism that will interfere. Thank God that you have found him so endowed as to stand in front of the Commonwealth to save it from the mischief these young souls will work when they go out into it unless they be redeemed, nay, between them and ruin. I would like to take the liberty, if I may, of asking my fellow citizens to charge this Board of Control that they attend with utmost care to this need. I know they are hindered by the consideration of outlay, and they are not able to do as they would, but it is for them to project the needed improvement, and call on the people imperatively to meet it. The men we most need now are such as have great courage and can most hearten up and inspire the Commonwealth to great things. If the best teachers could be intrusted with this work,—a complete corps of the suitable kind of teachers,—in a pleasant and sequestered school building, with the children clustered in somewhat scattered cottages allowing something of the possibility of separate playgrounds, assorted in some properly uniformed grades on the basis of merit and not subjected to the contaminations of older, crafty, criminal boys, we should certainly have better reports than, at the best, we can now have—such as are furnished in similar schools in England and in some of our own states.

The supply and proper organization of *a greater variety of suitable kinds of work* is a fourth particular in which, I venture to suggest, we lack adequate provision. It is one of the most valuable discoveries of truth in our day that we are learning the moral efficacy of well ordered work. Not only because it establishes a healthy condition of the body, but because occupation with engaging problems is, besides being physically sanative, a condition indispensable to mental and moral health. Children attain to desirable character, as men do, and recover it when lost, only in the attitude of strenuous endeavor in doing something of use, that shows itself to be growing under their hands. If it cannot be in the open air, it ought to be in freely ventilated and sunlit rooms. It must have, to assist its efficacy, order and system, and, with the young, sympathetic oversight and regulative authority, able to win respect.

It has seemed to me that the effort at Waukesha is *standing in its own light* in not organizing a greater variety of well selected forms of work. The smaller children and some larger are put at sewing and knitting machines. Shoe-making is abandoned, save in a rude way of repairing, and with now and then something of the coarsest work in making, a few shoes,—because it did not pay. Tailoring for manufacturing and repairing the clothing of the inmates is done. There are the farm and garden in the open months of the year for so many as are old enough to make their work available. There is also service in the kitchen, the bakery and the laundry. But why should there not be carpentering, wood-

carving and turning, caning of seats — more things that will be winning to the industries of the boys? It is desirable that, as there are a great variety of industrial proclivities in children, effort should be made to take advantage of them so as to allure these boys along the lines of occupation which will be attractive to them. Why not approach them with some such occupation as will probably wake up their dormant ambition by having an outlook towards the future? Why not order things so that they will have an opportunity to gain a living in some one of a variety of trades? It should not be all a question of outlay. It is a question of making these boys into industrious, self-supporting citizens. "In a factory, intelligent life and personal cultivation are not the things aimed at. Its sole object is the production of articles for the market. In a manual-labor training school, on the contrary, everything is for the benefit of the boy. He is the most important thing in the shop. He is the only article to put upon the market." For this no expense should be spared. It does not seem to me that a little repairing of shoes, or the serving of a knitting machine, or the repairing of clothes, or the service of the household in the laundry, kitchen or bakery is likely to have much awakening power. Whatever the boy can be brought to be inclined to occupy himself heartily with should be provided in the way of the form of work, in the constant hope that it may at length become his trade. Mr. Ruskin says: "A boy cannot learn to take a straight shaving off a plank, or to drive a fine curve without faltering, or to lay a brick level in the mortar, without learning a multitude of matters which lip of man would never teach him." He has found that he can make something, has discovered himself, discovered that he can make, perhaps, — a world. Who knows? Perhaps a prosperous commonwealth!

It is not saying anything disparaging of the administrative personnel of our Industrial Schools to express the judgment, that until something better is provided we have to reckon herein upon another opening for doing better than we are now doing. And there is scarcely less an opening for doing better in increasing the number of the forms of occupation in the girls' school in Milwaukee. The plain truth is, one of the two demons that stand across the progress of our reformatory work is the *unwillingness to do anything more than hold conferences, and do talking, and not spend money*. If we are really in earnest and are going to accomplish what we ought, there must be an entire change in this thing. And we are in need not only of more and better selected kinds of occupation, but of their being more thoroughly and encouragingly organized. Put the shops at Waukesha in better condition, provide the best machinery and tools, introduce the most approved methods, bring the system of administration as near perfection as possible, select the overseers with utmost care, let the variety of stimulating forms of work be increased, leading as many of the boys towards self-

supporting trades as you can, meanwhile plying them with the most captivating instruction in the most useful things, and with the most uplifting influence, under suitable instructors, with proper grouping in the houses, and with the maturer criminals weeded out — I see no reason why, with the outlay needful for this, it is not practicable to so engage the interest of these boys and girls as to send by far the most of them out into the world of American Citizenship with a considerable habit and pride of being able to follow useful, self-sustaining occupations, and with awakened intelligence.

That these happy results be realized, however, our institutions need the allowance, for efficiency in their discipline, in *the element of time* and of personal adjustment. If, on the one hand, the character of an inmate makes it requisite that he be subjected to the more constraining influence of the immediate institution, the object of sending him to the reform school can very likely be accomplished only after years of careful regimen. He comes to a family in whose wholesome life he is to be trained in the habit of good. Let the sentence which sends him there be such as to allow his remaining so long as his real reformation may require, subject to the necessity of his removal to a Reformatory. Let results, only, determine the length of his stay. If he needs the Reform School more than he needs a private home, keep him there until its methods — and let them be the best — have done all that it is possible to do. I think it is often taken too easily for granted that the Reform School is only a temporary staying place, and that the sooner he is transferred to a country home the better. It is my conviction that it is possible for the school to be made so good, and that it ought to be made so good, that a private family must be very excellent in its influence to make it a better place for many a wayward child than is the school itself. The question should be carefully weighed, and, if the school, by reason of its kind though strenuous discipline, is the better of the two for any given inmate, then let him be continued there under its forming influence until its beneficent work is accomplished.

If, on the other hand, it be rightly judged that the young candidate for reformation will be better served as an inmate of a private home, not only must the same element of the adequate time be provided, but the same salutary influences of instruction and industrial discipline as has been seen to be indispensable in the institution itself. The private home may rather harm than help in the boy the work of reformation, and should be selected with sagacity. We have reason to suspect the existence of much lack in this respect, and the result of mistake proves disastrous. Under present provisions there can be no adequate selection of homes for children, and no proper superintendence of the reforming procedure afterwards. The office of reform is, in the large majority of cases — in fact almost always — handed over to the homes to which the

children go, and the sacred charge fails of being properly fulfilled. Perhaps in the present administration of the schools the children fare as well in homes as they would in the institutions; but such administration ought to be in the institution, that to go to a home without utmost care in selecting it and most assiduous superintendence there, would be a misfortune to a child — the likelihood of losing a good which in the institution would be almost certainly secured.

In this matter of *furnishing homes for the inmates*, and of superintendence in them, our reformatory administration is far from being satisfactory — is, I might almost say, a failure. No doubt, as is often said there is no great lack of homes, and applications from them are abundant. Perhaps this only makes pains-taking selection a more necessary precaution, with careful watchfulness of influences in them and patient, loving keeping of the mother eye of the Commonwealth upon those entrusted to them. All that is done in this regard at present, however, is done — and he does it to his utmost — by one who is the already overburdened superintendent of the whole work of the institution. Plainly this is inadequate. In no such way can the outside care of these children be properly performed. The commonwealth ought not to leave them to these chance adjustments, to have their future character as citizens, with all their bad proclivities, left at the mercy of such chances. An agent should be provided — such as is provided for the State School for Delinquent Children at Sparta — who, in the field continually, under the direction of the superintendent, shall have his eye on suitable homes, on the children entrusted to them, and shall carefully preserve statistics of success and failure. Such an officer is contemplated for the school for girls in Milwaukee by its lady director. It is far more indispensable to the efficiency of the school for boys at Waukesha. Until it is provided there will, at this point, be always a leakage in the administration of reform. The substance of my suggestion is this: Administer the Reform School on the plan that its whole discipline be continued persistently until the child is manifestly reformed, or, in having passed the period of hope from it, has made a Reformatory his obviously suitable next stage of trial; meanwhile, if for purposes of reform it be surely advisable that there be tried in his case the discipline of a private home, that he be carefully adjusted there and watched over with equal persistency and thoroughness, a most judicious and appropriate official being provided for this service as assistant of the superintendent, the heart of the Commonwealth never letting go its hold, as the heart of a mother never fails to follow the steps of an erring child.

I have but two other suggestions upon the subject assigned me. One is the very obvious though perhaps of all the most significant one, that reforming its wayward children will never be really successfully undertaken save as an outgo and effort of *the right kind of*

character on the part of the Commonwealth. We have to reflect that these children for whom we are working, if not altogether made what they are out of the general moral blood of society, partly directly themselves from society receive, and partly through their parents inherit the impressions and proclivities which are abroad around them: for no one can be born and bred outside the current of the blood of his generation, and the children after all are indirectly or directly what the Commonwealth makes them. They are diseased members in the civic organism, and from it they have received the corrupt humors of its blood. Even after they have arrived in school, also, by a subtle endosmosis they feel the influences coming to them from outside: for no prison walls can bar out the universal social atmosphere. You know how ether penetrates and makes its way through everything; but the spirit of society is subtler. Yes, the outside spirit will express itself in the men and women selected as authorities over these children, the policy and principles on which things are administered, the spirit that unconsciously pervades the institution, the kind of instincts that disclose themselves by word or look in the management, and which are a clearer revelation than manifestoes and programmes, to the quick instincts of the children, of how the great constantly apprehended world outside is relating itself to them in its inner thoughts of heart. In like manner the Commonwealth precisely determines the productiveness of its criminal institutions. The institutions for the criminal classes are really vital processes of the body politic, in which society is putting forth energy to discharge the vital current of its life of good citizenship into the delinquent young. The body might as well deliver itself from the responsibility of a gangrened hand. As in the family the restorative force is the character of the father and mother, so the state is their fatherland: the commonwealth, their mother country. Pertinent question! Is Wisconsin discharging into these institutions influences of such character as will make their inmates the very best? The great heart of the Commonwealth, do the children in them hear beating out from it the message of such a life as we are expecting them to live because we ourselves are living it? Our Courts of Justice speaking to them,—are they of the character of influence which emanates from unsullied ermine? Is that most responsible and sacred function in the administration of law of standing around the Tribunal of Justice for the purpose of making its decisions perfectly informed and inevitably impartial so performed as to awaken in them reverence for law? I believe that there is not to-day in our country any more serious promotive of crime—outside the wicked heart of the criminal himself—than the practices indulged on the part of not a few attorneys in criminal courts in perverting jural responsibility—itself a crime besides being a moral nuisance. Have these preternaturally shrewd children reason to suppose that the of-

fices of civic magistracy, of legislation, occupied by the very men who go in and out before them and are assuming to teach them the lessons of pure citizenship and disinterested care for others' rights, are bestowed for better reasons than the money that is in them—the gifts of favoritism or party greed, or because some one is the cousin or nephew or brother or henchman of some other one? If the atmosphere around the poor boys and girls is mephitic, how can their blood run orderly and clean? What child before a Court of Justice can escape the bacteria which are in the persons of the lawyers who sit around and watch, or of the judge that sends him to the Reform School? We are apt, I am aware, to speak of these things in too sweeping terms, and our indictments should be temperate and discriminating. One thing is certain: If these wayward young citizens are ever to be recovered to the fullest possible extent, or anything approaching it, it will not be until the Commonwealth is recovered. This, in wider application, say what you will in terms most learned, is the simple first principle of social science. Only secondary, and far less vital is the question of methods, important, but by no means determinate. There must be irony in the inquiry, if asked in a venal and morally insipid commonwealth, whether its schools for reform are doing all the reforming that can be done? "Gentlemen, if we would remake Italy we must remake ourselves." Who can bring a criminal, sagacious and deliberately hating the state that confines him, clean out of an unclean state? The God that prescribes the orbits wherein human affairs move, has made no arrangements for doing such things by deputy. A Board of Control and penal officers, even though themselves immaculate, he would not allow to be availing.

The only thing further I have to detain you with, and I should be most untrue to the needs of the case and to my deepest convictions if I omitted it, is that in the work of child reform we people of Wisconsin are making fatal mistake in not making *more avail of genuine religion* as a means of changing and maturing character. When Augustus Caesar, by reason of the decay of morals, found it necessary to recover the Romans of his time to the virtue of their fathers, he bade the poet Virgil to address the religious spirit in his countrymen, which he did in his imperishable poem. Augustus Caesar was Augustus Caesar, the sagacious. I do not mean to put too low an estimate upon the influence of those other sentiments planted in the hearts of all children, which may be addressed with good results in leading to lives worthy of respect. The sentiment of emulation, if one has the balanced ingenuity to measurably awaken it, is powerful in almost every youth, and capable of becoming preponderant over lower inclinations in leading into better ways. Every boy has a capacity of self respect, and if he ever comes to feel it once even, more likely will he be to try his feet again upon its ascending paths. We know the power which the respectful recognition of a

boy has upon him in opening hospitality to a better word, of kindness in winning gratitude, of manly bearing in winning imitation, of confidence in winning confidence, of tact in unlocking all the avenues of consent. Put some men into the company of whatever boy, and that whatever boy will make considerable advance towards becoming that same sort of a man. This is precisely what I meant in saying that the success of the Reform School depends on finding right teachers; for the main factor in the work of a teacher in producing this result is not teaching, but availing himself of the sentiments of his pupil for leading him into a life of rectitude; and the teaching, valuable as it is, is more the teacher's opportunity than his work. While he is teaching he is examining the enemy's works, effecting an entrance and taking them by the storming party of his personality. And by teachers, I mean all the persons who have anything to do with these unfortunate youths, for ingenious as a teacher, or matron, or chaplain or superintendent may be in his efforts, the obtrusion of ill-related influences — such is the delicate poise of the moral battle — may undo all that is accomplished. Fish you never so persuasively for the shining prey, a pebble in the pool will make it un-availing. Place over the children the best instructors, and ask them to practice upon them the incantations of their manhood and womanhood, and let there go into fellowship with the children any person, the touch of whose personality is on the other side, very likely it will break the spell. Profanity, drink, vulgarity, meanness, in a reformatory official! Teacher, book-keeper, matron, steward, superintendent, Board of Control, must be an individual storming party or you have small reasons to wonder if your reformatory does not much reform. It takes the embattled array of the whole personnel of an institution to make dead sure of mastering the perversity of these young unfortunates. I believe that will do it. To provide that is the work before us in Wisconsin. I fear that one sinner, if not more, in some of these offices, has heretofore destroyed much good.

What, far more, however, I had in mind to say is, that, without addressing *the religious sentiment* in the work of reform, *the great organic means of redemption* you are leaving unused. I think there is abundant testimony of this. I doubt whether we should not all have to confess that in case, in some of our wayward moments, some one had the divine skill of making, by approaches of kindness, his way within us until he becomes able to put the finger of his spirit upon the latent nerve of religious life in our hearts and make us aware of the *real God of the conscience and the heart*, he would not therein be making most sure of bringing us back to sweetness and light. I am aware that some prison officials speak lightly of religion as a means of reformation. They smile sagely as they speak of gush and pretense, and the soft side of the chaplain, and even go so far as to stand aloof and have nothing to do with religious

services; but I never heard this from McLaughrey or Brockway or Felton or Tufts. *Genuine religious personality without sham or feebleness*, as an influence pervading all other appliances I have mentioned and wielding them, is the great organic reformatory agency. And you have no right to think of having done anything like what it is possible to do and discharged responsibility, until these young people have been brought under the operation of institutions administered in this way. Do not think me to be speaking only of the need of suitable chaplains in reformatories, or of sudden passionate revivals, or anything jerky, or of anything merely professional. The absolutely most fundamental and universal datum to proceed upon in this domain, is that in every wayward boy or man there is something responsive to the Divine, so that through this there is an entrance for approach for good, open to men and women who have what is genuinely divine in themselves. Call this power of approach what you will. It is God dwelling in some men and women, in His love, His yearning compassion, His faith in us, His hope for us, His requirements of men in his law, His redeeming love for us to the measure of Calvary,—approaching into the lives of these morally diseased children, and trying to bring them into reach of His friendship and life. The men and women who have in them the indwelling God,—teachers, officers, bookkeepers, matrons, superintendents, board of control, are the constitutional agencies to be applied in rightly adjusted circumstances to realize the possibilities of a Reform School, and draw up waters for these children out of the wells of permanent and profound salvation. I need not mention the pioneers of this beneficent movement, John Howard and Elizabeth Fry. Nay, we have had such amongst us. The name of Col. Tufts of Concord springs unbidden to my lips. Go find such men and women. Go find such men and women, and high above all party, all sect, all favoritism, all gain, in the spirit of divinely commissioned fatherhood of the state, put these children into their trust. In the care of a well-ordered, genial, Christian household, then, you will have made the experiment of what the work of reform can do, *and only then*. I suspect that deep down in the heart of some members of our honorable Board of Control there is a suspicion of the truth of this and the wish that it might be honestly and fully tried. I would have this influence more thoroughly put in exercise than it is, certainly in our Reform School for boys, other than anywhere. I am far from saying that it is not done to some extent now. I am confident it is not done *as much as it ought to be*.

What I crave, moreover, the privilege of saying is that being approached through the religious motive is not only the only effective way of dealing with the children of the state, but *the normal and reasonable way*. You may consent, if you must, to the parvenu judge-made doctrine that it is in the organic life of Wisconsin that the children of our

people shall not from their childhood upward have the religious motive in them addressed in the public school, where the heirs of Alfred and Hampden and Washington and Hamilton and Lincoln are trained to the citizenship of constitutional duty and privilege. Vindicate, if you can to your satisfaction, your unaccountable judgment by saying that this may be done with them at home and through the thousand avenues of social contact; but that for these children of contaminated heredity and savage environments, who have never heard of religion save in hearing it profaned, being now shut up with one another in a condition to have their misunderstanding of religion and all about it bred in and in by being associated together, not now to take the opportunity of hastening to make up the sad arrearage by opening to them the disclosure that they have a Heavenly Father as well as a holy lawgiver and final judge, and a Saviour who will be their friend, and letting Heaven have its day with them to restore the troubled balance of their being and introduce them to their imperilled dignities as men, especially when it is the forlorn hope of their recovery from ruin, for the state, and nothing else can touch them,— is there anything more astounding than the cruelty of the neglect unless it be its tremendous impolicy and waste? I would have the Sabbath school restored at Waukesha, a daily assembling of the children for evening prayer and the singing of the hymns that melted our childhood and are our better angels ever since, simple religious meetings where individuals so disposed may gather informally in the mid-week, religious instruction on the Sabbath from within the home and, most of all, Christ walking in the person of the Superintendent and officers all the week long, and all the month long, in His divine beauty and splendor of manhood through the shops and upon the playgrounds among the boys, touching them with the staff of his tenderness, the warmth of His smile and the sceptre of His spiritual majesty. If this is challenged under existing interpretations of our constitution, put men of deeper moral insight upon our judicial bench, who will subject these interpretations to less passionate and more unappealable scrutiny. If widely entertained, however smothered, indignations and dissent are not then justified, set our Constitution, as we did in respect to slavery, right with the ancient and unwritten statutes of Heaven. If in some way or other genuine religion does not come to constitute the spirit and control the methods of penal administration, all our efforts to arrest the increase of crime, or to subdue the sinister spirit either of the criminal or the criminally inclined, will end in substantial failure. If it were not enough to appeal for testimony to this effect to the whole history of the uplift of modern society, the case might be left to the examination of every successful effort in modern criminal discipline. We ought, instructed by all that has occurred in the intervening period, to be as well instructed in fundamental social laws as one whom we call pagan, the

Roman Cicero. "Without genuine recognition of God, as other virtues so piety cannot exist, with which will go religion and all that is sacred, and, when these depart, come public turmoil and great confusion. Then, I know not whether, when loyalty to Heaven is gone, the bond of human society is not dissolved and that most excellent virtue, justice between man and man, can linger upon the earth."

The administration of a system of reform for the delinquent children of the state is of course most difficult. Probably we must say, with caution, that some, by reason of brain or other physical malformation, can not be reformed. But we are coming to suspect that there is somewhere a remedy for every disease of the human body. It will be discovered that we are only in the early stages of medicining the diseases of the body politic. It is my persuasion that a better day will dawn. There is certainly much that we can do in Wisconsin that we have not done. Certainly some things quite practicable are very plain. The dire alternative is the sacrifice it involves of increasing criminality and ultimate disaster. Two hundred thousand criminals, actual criminals, are at large in our country to-night. They are intermarrying and multiplying rapidly. The harvest is swelling up around our homes and climbing the barriers that shelter our civilization. It is an hour of decision. Civilization has never disclosed in itself any principle of self-preservation. If we rely on our Christianity, it is vain to think that Christianity will save us from the fate of past civilizations unless Christianity put forth its arm. *If we will make what sacrifices are needed, the future will be secured to us and to our children.* Study the methods of safety as the farmer is studying now the sowing of his grain in the spring, and the harvest of a recovered and virtuous citizenship will be as certain as that which will make green next summer's corn fields. Some seeds, alas, the sunlight will never be able to bring to fruit. But as in the physical so in the moral world we have the promise that. "He that goeth forth with toil unto the measure of sacrifice and suffering and weeping, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

REPORT ON REFORMATORIES AND PENITENTIARIES.

PROF. BLAISDELL, Chairman of Committee.

Gentlemen of the Board of Control, Ladies and Gentlemen:

No one of the institutions which come into question in this report can have any satisfactory account given of it save in the light of its being part of a system aiming to solve the whole wide problem of dealing with the delinquent class. Perhaps there is at this point an error in which we have been allowing ourselves, that of considering each institution entirely without reference to those which are only earlier or later stages in the same process. Whatever view we may take of the object with which these establishments are set up, whether we judge them to be for social protection, for punishment of the offender, for his reformation, or for all of these, which is no doubt the true view, they are only necessary forms of dealing in one procedure, which, beginning with the incipient traces of criminal disposition, follows it along to its most virulent excesses, matching its whole course all along, beginning, middle and outcome, with a complete discipline.

The beginning of this system of the treatment of delinquency is no doubt found, in some of its feebleness, in our School for Indigent Children, though we do not usually speak of this as determined by relation to criminality. Here are gathered this year between three and four hundred children under judicial organization, orphans some, abandoned some, of parents some too poor or ostensibly too poor for their support.—not a few of them offspring of inebriate parents or criminal or both, and so with criminal heredity, though with this heredity only a predisposition and not actual crime.

SCHOOL FOR DESTITUTE CHILDREN.

Many important questions are suggested by mention of such inheritance. Of the 200,000 criminals actually at large in the United States, from whom in a state of wedlock or concubinage is springing a harvest of criminally imbued children, what is the duty of the state to the unfortunate offspring? On the one side is the consideration, that assuming the maintenance of these children is a premium on begetting them, though also to take them from their parents without consent is by many regarded as an unallowable invasion of the family rights; while, on the other, the right and duty of the state seem unquestionable to restrain

these heirs of an evil parentage, who otherwise would join the criminal army, be lost to citizenship and become a menace to the social body. The time may indeed not be far distant when the privilege of marriage will have such limitations put upon it, and such penalties will be affixed to concubinage, as in some measure to subdue the growing harvest of criminality, whose accumulations are outstripping far the growth of the population of virtuous sons and daughters. The man and woman that bring into the midst of the sanctities of society a child, who, by reason of proclivities they are answerable for, will be a criminal, has no favor to ask for their home, and are themselves doing something worse than putting a firebrand amid the combustibles of their neighbors' houses.

How far these children whom we have been describing *can be differentiated* and put apart from others in the State School, how far they should be, is a question which only experience and skill can answer, though it is worthy of painstaking consideration. There is no institution in our state provided for such children at present. To care for them is a part of that preventive work which seems to be the line of natural cleavage in the handling of criminality. They are not properly candidates for the school for indigent children. They are too young for the industrial school, though some of them find their way probably into the school for girls in Milwaukee. They can not be safely left with their parents, for a disastrous outcome would then be sure. What shall be done with them—the children of the criminal and the prostitute—multiplying so rapidly that at present penal institutions can not keep up with the overflow? If marriage or concubinage is allowed, what shall the state do in defending itself from the poisonous offspring? When they really become delinquent and we know it, we send them to the reform school. Until then, what? It is one of our most difficult questions which must have an answer, what is to be done with these children who by reason of parentage are of the wretched class of physically predestined criminals. There are multitudes of them as certain to be criminals as they are to live, and yet not criminals now. It is estimated that there are fifty per cent, who are of this character, of those who are born of the delinquent classes. What shall be done with them? There must be new departures in our legislation to meet this case. Is it enough to consign them to the reform school, at length to be discharged for the interim until they reach the penitentiary, sure to be forever criminal and, whenever at large, to multiply their kind? Shall they from the beginning be incarcerated, as soon as fully ascertained, never allowed to go at large? Shall they be unsexed, with the added advantage that the flame of impulse and passion, which makes the criminal, be quenched? The question is an awful one. The alternative last suggested is perhaps not unlikely or unreasonable. This may become no insignificant factor in the management of crime.

Your committee are prepared to *speak warmly of the discipline under which these poor children are dealt with at Sparta*. Little seems lacking in the character of the influence to which they are subjected and the provisions, either actual or prospective, for their being properly occupied. The care with which they are brought into suitable homes, and the diligence with which their life in these homes is established afterward, if brought to your notice in detail, would receive your approval. We would only suggest a careful regard to the matter of statistics for future reference. There is reason to believe that whatever element of criminal propensity is received into the school is very considerably eliminated, at least for its immediate generation. Unfortunately the virus of criminality once in the system, tears of repentance and tears of pity do not easily wash out its sullen hiding places in the blood. "Visiting the iniquities of the fathers upon the children unto the third and fourth generation." There is much need of some further provisions for the convenience and efficiency of the institution, which it is hoped will be supplied.

THE INDUSTRIAL SCHOOLS.

The paper which has been read upon the subject of our Industrial schools, we may ask you to accept, as bringing before you mainly what seems needful to be said upon the schools of reform at Waukesha and Milwaukee. The Industrial School in the city of Milwaukee is prosecuting its work with some advantages, in some respects with better spiritual thoroughness, with the perhaps more difficult problem of female reformation, under greater limitations and narrow provisions. It certainly seems to be due from the state to this institution, if such responsibilities are to continue to be placed upon it, that another cottage should be provided for a population overrunning its present quarters. We think another cottage ought to be provided at once at an expense of at least twenty thousand dollars, to accommodate the smaller children, half a hundred of whom are at present crowded in a low and extremely ill-ventilated attic, in circumstances in which no one of us would allow his own child to sleep for a night.

To meet the want of both these schools, we venture to repeat, *fuller provisions* should at once be made *for* superintending the *looking up of* homes for such of the children as may properly be sent to them. Even if the superintendent of the school were not incapacitated for this by being already overburdened, not only does the nature of the work require peculiar qualifications, but it involves careful watchfulness of the condition of the children in these homes, their character and suitable habits, and the keeping of exact statistics, which, hitherto almost entirely neglected, are indispensable data for valuable conclusions as to the efficacy of different methods. As it is now, in the large majority of

cases, after the children leave the institution, so occupied are the officers, they are well nigh lost to view, and little account can be given of them afterwards. Something of this kind of service is now done in a voluntary way for the school in Milwaukee: it is hoped that the women in charge will be able to realize the desire they have of having an agent constantly in the field, for in any other way the work must be done imperfectly. There are, indeed, more applications from homes for children than can be supplied; but the placing of the children should be cared for and the children looked after, as they cannot possibly be now. At Waukesha the work of doing this is left entirely to the superintendent, than whom no superintendent so occupied could perhaps do it more carefully. He would be the first to say that under such circumstances it must of necessity be done with much too little avail. We, in truth, have serious question whether there is not too much likelihood of haste in sending children to families, out from under the care of the institution. Much is said unduly about the advantage of being in families as over against the advantage of the institution. The institution *rightly ordered* is for a considerable period often the best family the children could have, and time is a very essential factor in its work for them. It must take a long time for the institution to counterwork evil tendencies and generate good. In most cases it is a necessary preliminary work, to prepare them for families. If children are to be placed out, as certainly is sooner or later for many desirable, it ought to be done after this preparatory training, and then with much care. If the introduction of these boys and girls into homes, where they will become adjusted to the moods of household affections and order, and be established in character, is an indispensable part of the Reform School, as it is supposed to be and doubtless is, to leave it in any measure at haphazard appears to your committee one chief explanation of the failure which is manifest and a thing which ought to be rectified. Doing things inadequately to save expense is often about as bad as not doing them at all, and this is what we are unfortunately continually doing. The school at Sparta owes much of its acknowledged productiveness to the services of an agent whose time is occupied with the examining of homes whence applications come for children, watching over the children in those homes and making note of the significant facts concerning them for future use. Such an agent who might devote himself to the service possibly of both schools, if that be wise, it is hoped will be provided. We insist, it must be understood that this work of relating young criminally inclined children properly to life may be very easily spoiled at any critical point, and to be effectually done must be done at the expense of generous outlay and with a large heart on the part of the state. A day of reckoning for the peace of society is sure to come.

THE REFORMATORY.

The next stage in any at present approved system of public criminal discipline is the Reformatory, of which unfortunately we are destitute. *The inmates of such an institution* would be what are now the older inmates of the Reform School — such as are matured in their criminal propensities, and perhaps are misdemeanants, on the one hand, and those on the other who are the less confirmed in crime, convicted of the worse misdemeanors or of the lighter forms of felony in the first offense with careful limitations of age as expressing susceptibilities to improvement and reformation. *The necessity of removing the older boys* particularly, but the older girls also, from the younger and less mature, and relieving the Reform School of them, it must be repeated, is the suggestion of the plainest wisdom: for while they remain they will damage the younger more by teaching them vice than the institution can improve them by teaching them virtue. The state prison authorities tell us that some of their vilest and most hopeless population are immediately from the Reform School. This is the explanation of the fact that one of the convicts at Waupun informed the chairman of this committee that the Waukesha school was a nursery of criminals. He was one of this worse class. To remove such boys to an institution where their own doom is less certain, and the younger, left behind, may not be contaminated by them, is the thing your committee earnestly advise. Not anything at all answering to our hopes or our needs can be accomplished at Waukesha until this is done. There is nothing in the world more certain than this.

Almost equally desirable is it that *the less mature in crime* in the state's prison *should be withdrawn* from the circumstances they are under there to circumstances more favorable to their recovery. In these new circumstances the more criminal of the Reform School and the less criminal of the Prison, brought together in one institution in the main homogeneous in character, will be dealt with in methods especially adapted to them. It is not possible to speak at length of the good results which in other states have vindicated by actual experiment the reasonableness of such an institution in our own. We know of nothing that can throw doubt upon the matter unless it be found in the skepticism of such as distrust the probability of reforming a criminal at all. Some deny that one who has fairly become a criminal can be reformed by any means. They affirm that to recover a criminal by incarceration from his evil habit of mind is to prove that he has never been a criminal and did not need to be incarcerated. But apart from all unlikelihood that this is consistent with the manifold susceptibilities of the human mind, actual results are abundantly on the other side. It is impossible to escape encouragement of facts authentically reported from reformatories in the old world, where they abound, as from like

facts in the new. New York has its well-known Reformatory at Elmira, with upwards of a thousand inmates of the character described. With its excellent provision for instruction, the employment of most varied moral and religious influences, appeals in many ways to aspiration by successive grades of rank and the consideration and privilege they secure, the careful attention to grouping, the personal influences constantly relied on, the hopes thrown out of promotion and release, with the possibilities furnished by the indeterminate sentence and the system of parole, and perhaps, in many cases, by physical culture to counterwork physical predisposition to crime, by agencies established to whose care men are intrusted when allowed to leave and the steady watch over them after discharge, by the opportunities provided for subsequent employment—all this, substantiated by the abundant assurance we have that a very large per cent. never return to criminal ways, sets the productiveness and claim of such an institution beyond all reasonable question. The denial of its being possible to reform the criminal is occasioned by its being attempted feebly or by ill-adapted methods or under circumstances unfavorable, or by all of them, and its consequently resulting in failure. One of the most arduous of undertakings, it is possible, in the right hands, to suitable provisions and determined public commitment, to great faith and great endeavor. Superintendent Myers of the Reformatory at St. Cloud, in his annual report of January of this year says: "There have been promoted from the Reformatory in the last three years, one hundred and seventy-four inmates, going out on parole; of this number thirty-eight have violated their parole, leaving one hundred and thirty-six, or about eighty per cent. who have remained faithful to the trust that has been imposed in them. * * * Of those who have kept their parole there are several that are occupying places of trust and responsibility, while there are many others who are useful citizens, leading quiet and peaceful lives and earning an honest living by manual labor." In view of facts of this nature in great numbers, we cherish the hope that this very important element in the system of criminal discipline may be supplied. Until such time we can not expect more than very imperfect results either from the Industrial School or the Penitentiary at Waupun. Its absence makes their efficiency impracticable.

THE PENITENTIARY.

This latter institution, the State Prison, is the oldest of our state criminal foundations, having its beginning in 1845. Sad destiny, into which, through longer or shorter travel, the feet of many a one, whose feet were once the feet of children, have wandered; the thought of which by day and the troubled dream of which by night have made many a mother's heart ache and her eyes wet with scalding tears; which, sullen

within its heavy walls in the center of our beautiful state, flings over upon us all a dark, though unconscious, shadow of pain as being dread condition on which we have the endearments of home, and can walk about in serenity amid our village liberties: heavy hand of iron, with which we hold in leash savage barbarism in order that savage barbarism may not with cruel hand destroy civilization: final grapple of society with burglary, robbery, rape and murder! How deliberate, thorough-going and resolute this supreme effort of a commonwealth against crime should be! A state prison might well be expected to be the ganglion of a people's matured wisdom. One is impressed in visiting a State Prison with the hard limitations which are put upon even the most faithful administration by the stolid unwillingness of a people to afford the outlay needful for making it what it ought to be. Not a few things in our own prison suggest this. If we speak of them, it is with full recognition, that for many of them those who personally administer the prison are not responsible.

It is a requirement of law that each inmate of the Prison shall be lodged in *a separate cell*, where, save in the hours of work in the common shop, he is to be alone by himself so as to communicate with no one; and yet there are fewer cells by a considerable number than criminals. This, of course, occasions the necessity of placing half a dozen or more together, not unfrequently resulting in the placing of the old and young in crime together. This lack of a sufficient number of cells is now of several years standing, has often been reported by the proper authorities, and should not be allowed to continue any longer. Such companionship is suggestive of horrible opportunities toward villainy, conspiracy, animalism, beastliness!

The Prison at Waupun is situated upon a flat field with *no proper drainage*. This ought to have early attention. The absolute absence of water closet provision intimating to you doubtless what are the unmentionable substitutes of fifty years ago in use there, and a common tank within the prison walls, into which the buckets of offal are poured by the men when marching in file to their morning work, besides being no small menace to the water supply, conspires of course with the use of such bucket provision in the cells in loading the atmosphere with fetid air, which at the hour of breakfast and in close summer days is horribly suggestive. No sinner in such circumstances could be converted from the error of his ways.

Apart from the fact already mentioned that a considerable portion of the inmates should be withdrawn to the Reformatory and there be put in adapted training for citizenship, you will observe *in the workshops twenty or thirty boys* from thirteen to fifteen years of age, *not convicts*, and with those, older citizens, working in the society of the criminals in the employ of the company with whom the institution is in contract.

This should not be. It is impossible that it should not, besides being inconsistent with close watch upon the inmates, be a perilous school in crime to the boys themselves. It would seem as if it were only necessary for this to come under the observation of the Board of Control to secure its being promptly prohibited, absolutely. The State Prison has enough to do without taking pupils in crime.

The Prison at Waupun is too dismal for doing any good moral work in it. When one compares its dark, damp and dingy cells, unvisited by sunlight and sweet air, with the Penitentiary of eastern Pennsylvania in Philadelphia, ventilated, sunlit, speaking the language of hope and heaven, he seems to himself to see, over the gateway by which he enters, the words seen by Dante written over the gates of hell: "Abandon all hope who enters here." Without strong appeal to the element of hope there is little likelihood of bettering character.

It is the remark of one who had great success in dealing with criminals: "Our efforts for uplifting those under our charge would be much aided by having a *greater diversity of industries* than we now have." A large body of criminals will have among them men of various tastes and aptitudes, and, if they are going to be stimulated to self-support, it must be done along the lines of their various inclinations. It is plainly desirable that instead of the one department of the manufacture of shoes, now practiced, several departments should be introduced. There is no difficulty in the way of this but the necessary outlay. Half a dozen departments might be chosen, as in other such institutions. Men would be more likely to be interested and stimulated by finding something to their own tastes. The very variety would be stimulation. Give them handicrafts, that they may have kindled in them the hope and ability of self-support by independent labor after discharge. The seeing of work growing under their hands awakens in men self-respect. We should earnestly recommend more departments of work with the most skilled and endowed oversight.

The system of contract labor is still continued at Waupun. The least that can be said against it is that it furnishes the introduction of a temptation to favoritism and venality which unfortunately is too seldom withstood. It inevitably introduces a disturbing element into the midst of prison discipline and in many ways weakens its moral force. It is not perhaps the business of the committee to suggest a substitute, though nothing stands in the way of finding one, if economy were the only consideration. In this particular, as in others, our institution has not yet caught the spirit of the movement. It has yet got to feel the blood of the better age, which is beating elsewhere. Our Board of Control, adequate, it is to be hoped, to the need, should be encouraged to plan large things, trusting that the people, however tardy in convinced and liberal gifts, will at length respond to suggestions deliberately and

persistently made. It sometimes seems that the main hindrance to penal success is not in its intrinsic difficulty but in overcoming the unwillingness of adequate pecuniary outlay. No doubt a deeper explanation lies in the serious ignorance of what is needed, and in the inertia which is not willing to give the matter thorough attention. With its comparatively small number of inmates there is no good reason why our State Prison should not achieve far greater success than it now does.

TWO ELEMENTS LACKING.

Our Prison, in the judgment of the committee, *lacks* two elements of an efficient system. One is that of the thorough application of *the method of the indeterminate sentence*. Why should a boy or man who has committed a crime and is sent to the Reform School, the Reformatory or the Penitentiary, have to be discharged at the end of any fixed time because a given period of suffering which he was supposed to deserve has expired. He goes to his confinement for the safety of society, for one thing at least, and, for this as well as for other reasons, to be made a good citizen. He deserves to stay there until he can become one, if he needs to. The time of his release should be the time when he gives promise of proving to be such. No court can determine this beforehand. It depends upon results as they show themselves in the lapse of confinement. Hence the advisableness of a sentence for so long a time as may be needed, an indeterminate sentence, ordering the shortest period of confinement and leaving its ultimate duration to results. This not only has become law, but is practiced, in all the better penal institutions, and it will be an element in our Wisconsin system when we shall have a system.

The principle, there is ground for believing, will one day come into control that any person who is ascertained to be in habit or purpose *a criminal*, shall not whatever be his overt and specific practice, be *allowed to be at large*. He shall not expect, neither shall he be allowed to have reason to expect, that society shall wait for him to actually perpetrate his disastrous purpose. It may be difficult in a multitude of cases to detect the criminal disposition. There shall be due patience in waiting for the disclosure. But whether it be in infancy by reason of sad physical inheritance or for some other reason inscrutable, or anywhere along in life's protracted period, so soon as it is fairly discovered that a person is not safely to be trusted with the privilege of being at large amid the homes, property and persons of his fellow citizens, his place is not abroad where his uplifted arm is free to rob or assault or burn or murder, but where all the enginery of reform and all the fastnesses of safe keeping are arrayed to detain him until the insauity of his moral nature is over, or life is ended. He shall not be left at the risk of his

working out the tendencies of nature, for interests are too sacred to be so jeopardded, or to copulate or multiply his kind. He shall be shut up in prison to put out, if it be possible, the fires of the spirit that inflames him but, if this be not possible, to put a barrier around it and shut it in. The question has been raised whether for such a work of defense there may not be some other method than incarceration. Can the state maintain the legion, two hundred thousand strong and much more, within prison walls? England sent them to penal colonies once, so Italy, so France, or to the galleys. So Russia, to Siberia. Dreadful question which must be answered. Shall we deprive them of the power of multiplying, — children, adult, aged, — found certain to be criminals, and then at length set them free, the current of their blood quieted and the virility, which carries to the enterprises even of crime, taken away by the hand of the surgeon? At all events can society afford to play at hide and seek with crime, wait until its purposes are accomplished, and, when it is again at liberty, again to wait and again and again? Criminality is the mother of crimes. Deal thoroughly with criminality with a long reckoning, and the grip of society will be nearer the throat of crime.

The second thing suggested is thorough application of the method of *parole discharge*. This is immediately connected with the indeterminate sentence. There comes a time under proper discipline when the inmate of a prison is in a condition to be set forward in fixed purpose of improvement by being entrusted with the experiment of his liberty. Still in the care of prison authority and with more or less designation of occupation and geographical range, he goes out to try and confirm his newly found habit of self-respect, being held up to it by friendly watch amid the temptations of freedom, having given his word that he will no longer be a criminal. We have already mentioned the statement of the Minnesota Reformatory, that of those so discharged 78 per cent. maintain their character under the trial. Of those who go out from the Penitentiary no doubt a smaller proportion remain steadfast, but wherever faithfully in practice the method of parole is of great value. By the indeterminate sentence and discharge upon parole, too, a means of great efficacy is put in use at the same time for encouraging hope, in the criminal, that he may have his return to freedom, and for placing him under influences because of which his newly gained freedom will not be made to avail as an opportunity of returning to a life of crime.

We must not think, however, that with all the methods mentioned a system of criminal discipline will be at all complete without provisions for furnishing *employment for the discharged prisoner*. Who can conceive a more hopeless outlook than that of the criminal emerging forlorn from the prison cell in hope of better manhood? Whither-soever he may betake himself criminal acquaintances or those who

would for some reason tempt him to wrong besiege his footsteps, and the places alike of hospitality and employment are shut in disgust or apprehension against him. Temporary employment is at an end upon information of whence he came, and, driven from human sympathy, every man's hand against him, what wonder that his hand is against every man? In England and other European countries, and in some of our own states, voluntary associations of citizens have come to the rescue in meeting this need. In England they abound. Some of the most affecting instances of rescue are furnished in the history of these societies in aid of discharged criminals. The chairman of your committee was familiar with a private effort of this kind—an individual keeping a home and factory upon his own account, in the city of Chicago, in which, and beyond which by its intervention, occupation was courageously ensured for men going out from Joliet Penitentiary, its proprietor himself having been for many years, first in England, and afterwards in America, a criminal and a convict. It is almost strange that beneficence has not taken this form in Wisconsin. Associations for the sending of flowers to men in prison are frequent, often to the annoyance of the prison officials, but nothing of a substantial help of the kind they most need. Will not some persons set on foot, under proper judicial furtherance, a movement subservient to our penitentiary, and to the Milwaukee House of Correction? Such provisions will be necessary in order to make any avail of the indeterminate sentence and the system of parole. It is indeed much needed now, for almost always the man who leaves the Penitentiary, unless he goes amid the warm love of kindred or possesses most extraordinary power of self-recovery, goes to deeper, irredeemable ruin.

Upon the whole, the conviction is forced, in view of all their observation, upon the minds of the members of this committee, that perhaps, as incident to the circumstances of a new and remote state, together with the make-up of our population as creating want of agreement in undertaking the work, *the matter of criminal discipline has not been taken hold of or entertained with any thorough conception of the real magnitude or nature of the undertaking or of the methods of its performance.* Whether it has for its reasonable end punishment or reformation or only protection from crime, does not seem to have been fully decided. Only there seems to prevail, especially in the circle of our criminal officials, a general persuasion that reformation is unlikely, that punishment is for deterrence and protection, and that protection is the thing that is at hand, and, therefore, so far as the prisoner is concerned, the inmates are to be kept safe from escape, in circumstances barely comfortable, while their term of imprisonment continues, with almost no likelihood that they will not afterwards go on in their mischievous career; that meanwhile their brute strength

is to be made available for labor in such forms as to make the institution self-supporting, if not remunerative.

We are, as a committee appointed for careful deliberation upon the matter, to speak to you now in the interest of a hope that all this will undergo a change. We are in need, first of all, of a system that will determine what are the ends to be sought in penal discipline, what is their relation of subordination to each other, what are the methods of procedure from the beginning to the end. *The most practical thing for us to find is that system.*

It seems, then, to be *the responsibility resting* very considerably upon the Board of Control, formulating, as by their privilege of observation they are able, such adequate and complete system in the light of most perfect modern practice and with the councils of the largest experience, to bring it in the most thoroughgoing and persistent manner, upon the attention of the people of the state. In this busy and preoccupied age the people need to be made aware of the lack, the need, the system, the methods, the alternative. Instruction, careful, scientific, mature, is one of the chief offices of the Board of Control. These official duties touch the life of the commonwealth at a point of exceeding peril. We trust that to settle upon a matured system for our penal and reformatory discipline and make it familiar to the people they will recognize to be the responsibility of their office not less momentous and mandatory than to move in the routine of administering, however faithfully, the system or want of system we at present have.

There will remain then for the people of the commonwealth to be hospitable to the suggestions of the system which shall commend itself to their sense of the interests so deeply involved, and to be willing to do the thing that deliberate wisdom requires. We have a state most beautiful in its aspects to the eye, furnishing abundant resources of wealth to the hand of industry, with a population of a healthy blood flowing in the veins of most happily selected and varied nationalities, with a climate adapted to health and the enjoyment of nature, with inspiring traditions. A heritage so goodly and furnishing the theatre of a future so honorable and full of blessing, we could hardly have more to encourage effort. Into that future by placing deliberate and resolute hand on crime and the criminal if it be, as it is, the responsibility of our honorable board of control to be the leaders, it is to be hoped that the people will be wise and resolute to follow.

J. J. BLAISDELL.

MRS. J. L. KAINE.

HON. GEORGE H. NOYES.

ANNETTE M. SHAW, M.D.

J. C. GEBHARDT.

W. A. McCORN, M.D.

Committee.

Miss Annette J Shaw: In this paper to which we have listened there is a spirit of a genuine, true humanity, and when I use the word humanity, I mean it in its best sense. I might say it has underneath it the spirit of a genuine christian. I understand that a true and a genuine humanity are one and the same thing, and that the great master of life when he came to redeem it from its sinfulness, taught the same principles that have been given in this paper. It is to plant the concepts of virtue, of beneficence.

There are some special things in the paper that struck me as worthy of our special consideration, and to those I desire to give a little emphasis.

The question was asked, "If our reform schools are not reforming, why not?" They surely are reforming, if we recognize at the beginning that the children have been defrauded of something — they have either been born into poor homes, their heredity has been bad, their circumstances have been wrong, influences have been about them that ought not to have been, or their wills have been weak — that is indeed a part of their heredity, and I have no doubt that any one of you or all of you who have worked with children or these delinquent classes know that a weak will lies very largely in those classes. Now, I believe that these delinquent children have been defrauded of something. I think the creator intended that they should have the most uplifting influences which have been mentioned and laid before us so clearly in the paper — the influences of schools, of teachers — teachers that are men and women in the highest and truest sense of that word, who have the ability to draw out from the boys and girls the very things that we need to help make them noble and true men and women. Now, if we are to succeed in our reformatory institutions, it must be by supplying just the things of which they have been defrauded. Those things are expressed most fully when I say the general home life must be restored to them, and any institution that is not in the truest sense a home, that does not build up in the boy or girl the love for home life, is inadequate in its work. And so it has come to me as I have listened to the paper this evening to think of the time, perhaps four years ago, when the discipline in our homes was very different than what it is in the average home today. The pendulum after having struck in one extreme in the discipline in our homes has swung to the other extreme, and I am glad to say that this pendulum is swinging back to the perpendicular. Then we shall have the discipline which combines with it the most true and genuine love. The two must be combined, and I am glad to know that the average man and woman, especially those interested in these reformatory lines of work, are realizing love for the sinner. The world is coming to realize that God is love. We are learning very rapidly that love is not of a sentimental outflow of feeling. It is a sentiment that works out good to the society, and if it does not do so, it is not worthy

of the name. And so I believe if our reformatory institutions and industrial schools have in them the grand principles of the home life to administer the home life as a home, I believe that in the way of a discipline very much good will be done and that it can not fail to reform a large percentage of the girls and boys that are put under their control because this is the means by which God does his work. It is the means he uses to bring you and me out of the errors in which we have been and leading us into grander and nobler manhood and womanhood.

There is another point — the need of greater seclusion. 'I have found that that it is very essential. It is, where numbers are crowded together and no one has an opportunity to be alone, the best results can not be obtained. That is true of men and women in all ages as well as boys and girls. We need a little time to be alone with ourselves, to think of our own life and aim, the influences that are about us to be absorbed.

Another point that seemed to me a very valuable one for us to consider is the need of taking a certain proportion of the older ones in our institutions of boys and girls and putting them in an institution by themselves, and the paper gave token that we need a general reformatory for young men, and we need as well a reformatory for women in this state. After a woman is 18 years old we have no place for her to be sentenced except to Waupun, and you know how many things there are to which she may be subject and poison the minds of our boys and girls unless we have some place where she can be put. For instance, habitual drunkenness, prostitution, what can we do for those things unless we have a reformatory where such individuals can be taken and where the general reformatory influences are brought to bear upon them, and by reformatory influences I mean what we have heard so many times during this conference, that work is at the foundation of all these things.

I am thankful that in my childhood I lived in the country and was brought up in a family where genuine hard labor was expected from me unless in school, and then it meant labor all the same. Therefore, if we are to reform the boys and girls, there must be work, and if we are to reform the older classes, those that have been mentioned, from 16 to 20 and 30 to 40 years old, they must be put in the disciplinary restraint and must be given work. There is nothing that so adds to the self-respect of an individual as to feel that he is doing something, and I find that those with whom I have come in contact of these delinquent classes, nothing so stirs up the springs of their manhood as the thought that they are doing something. Sometimes in the very beginning they think they do not want to work, but it being insisted upon, the time comes very soon when their very countenance changes and you can see that work has made a different woman. They feel that they are doing something not alone for themselves but for others. I believe that one of the

greatest needs Wisconsin has at this time is a genuine reformatory institution, an institution, say, for instance, in which they are committed, perhaps, not with a distinct sentence, but for a certain length of time unless sooner discharged. That gives the impetus to lead a good life. The features of such a reformatory it would be impossible to give except in an extended course of remarks. In conference with those who have these institutions in charge I find that the best results are being effected through the influences in these institutions. So far as the percentage of reform in these institutions is concerned, of course it is almost impossible to tell only as the years have gone by.

The years up to the tens and twenties it is possible to tell whether the reform has come to these boys and girls. We can see the direction in which those boys and girls are passing and can see they are facing in the right direction, and the influences about them are genuine and we have a right to say that they are reformed. So far as my experience extends with the few with whom I have come in contact in the institution which I represent, I believe I know that more than ninety per cent are living good lives, but we not only keep them in the institution for the length of time we deem best, but afterwards put them in christian homes where they have care and the woman of the home is willing to take charge of them as a mother looks after her own daughter, and many times put them in homes where they are kept until they are married. It has been a satisfaction to know that these things can be done. The thoughts contained in this paper and the work that is being done in this state should be a source of great satisfaction to us all, but we should not be satisfied with the work until 100 per cent are saved. I think that time is coming. We are gaining a little in the knowledge, and every year adds to the sum of our ability, to the sum of the ability of our commonwealth, to take hold of these dependent in our midst and make them a power for good, and I think we have that spirit within us that that result will be accomplished.

HOMES FOR WORKING GIRLS.

MISS JESSIE A. SCHLEY, Milwaukee.

Members of the Conference, Ladies and Gentlemen:—Many years ago we children were brought home from boarding school to spend our vacation upon a farm near this city. I was fifteen years old and accustomed to the city of Milwaukee, my home. I was always a self-reliant young person, but upon this occasion my elder sister had come with me to this city and had gone on some errand, telling me to stand upon the corner of Main and Pinckney Sts., and she would surely come for me. I stood there and the people streamed by me up and down, and nobody knew me or spoke to me, gradually a feeling of utter loneliness crept over me and in spite of myself the tears came into my eyes and staid there. I was not afraid as I knew where to go if my sister should miss me, but to be alone in a crowd and to have nobody know me overpowered me.

I have since deliberately walked into a pine forest alone for the sake of enjoying its solitary grandeur, for no place is more sublimely lonesome than the heart of a pine forest disturbed by no living thing or sound save the sighing of the breeze through the branches. I was not afraid, I was not lonesome; on the contrary my heart and mind expanded with a grand feeling of joy toward the Creator of it all; but oh, that first experience of loneliness in a crowd I shall never forget. Strangely enough it occurred right over there, and I speak of it for the first time to the people of this city, so long afterward. These few remarks will aptly introduce my subject, a working girl entering a strange city, young, full of courage, warm hearted, alone, unsophisticated, full of good resolutions; but generally scantily supplied with this world's goods.

I shall tell some disagreeable truths to-night, but I hope no one present, especially any working girl, will be offended, for, if they patiently follow me through they will see they were told to enforce my arguments.

Statistics prove that most of the fallen girls of our cities come from the working class—chiefly from the servant girl element. Why is this? They are of the same flesh and blood as their more fortunate sisters, with often the additional point in their favor of purer blood. I mean by that, blood caused by healthy food and active living, instead of luxurious food and enervating life. It is simply this; at the very time when the daughters of the wealthier classes are growing into womanhood and are more carefully sheltered and protected at school and at home because understood not to know enough to properly take care of them—

selves, the daughters of the working classes must start out unprotected to care for themselves, and not infrequently to aid in supporting their younger brothers and sisters, hardly having entered their teens. We are shocked at the number of castaways, and hold up our hands in holy horror; but I say, "All honor to the working girls that we have not more; all honor to those who carry themselves straight through all the trials and temptations which would prove too much for many of their weaker sisters of the wealthier classes." But nevertheless it is a sad fact that we need reformatories, houses of the Good Shepard, and Magdalene asylums. It is a sad fact that we need them, and I fear always will to some extent, but we need more preventive work among both girls and boys. Is work the cause of the trouble? Far from it. Truly, "idleness is the root of all evil," and the "devil finds plenty of work for idle hands to do." Work (not overwork) makes people healthier and happier. I believe the chief cause is that people seem to forget that working girls are flesh and blood like everybody else, and need healthy, mental and physical recreation like everybody else.

Employers will tell us they know this but how many of them trouble about it when they have received and paid for the work the working girl gives them? Especially is this true of the factory and shop girls — they must be in the shop or factory at seven or eight o'clock in the morning, are "docked" if late, and often must walk up three or four long flights of stairs for the elevator boy is not permitted to take them up if late.

They work all day in a noisy shop with an hour, never more, sometimes less, for their noon meal and rest, then work again until six o'clock, then home to a small room until work again tomorrow at the same hour. The servant girls generally have better homes, but here again the loneliness acts with most pernicious effects, they are permitted to go out in the evening where they please and with whom they please and being strangers and poor, often fall into bad company. But my object this evening is to call attention to the necessity of working girls' homes and how they should be conducted to accomplish their object — protection and preventive work. As I said a young girl without relatives comes into a city to learn her trade or to work at it in some shop — now remember, please, I am always speaking of innocent, respectable girls — she must find a place to lodge. She applies at one boarding house and another, "they do not take young girls to board;" finally after quite a hunt she finds a poor family who do not mind taking her (no matter who she is) because they have a room or two empty and so she would help them pay their rent. If this landlady is really good and anxious to protect her family she leaves this young girl much to herself, informs her she can not use her parlor, etc., thinking that after some time if the girl turns out all right it will be different. On

the other side, if (as often happens) the landlady is not at all particular who she or her children associate with, she makes this poor girl at home and often the atmosphere of this house does her more harm than good. But on the whole if a girl does succeed in securing board in a nice family she could not do better. But most generally these girls can afford to pay but little, especially while so young and just learning their trade, afterwards when they are older, and have good salaries many doors are open to them, but even older girls holding desirable positions will tell you of their great difficulties because single women and working women are regarded with more or less suspicion invariably. But there are certain places always open to them which it would be well to have closed, viz.: business blocks, down town: in the upper stories of the blocks a girl can secure a room very cheaply and board herself also very cheaply, going and coming at any hours she pleases and no questions asked. She is innocent and good the woman in the room next to her is anything but it, the two girls on the other side are very noisy and keep late hours and do not work but they have made friends with the young man rooming next to them and so it goes. The girl sees all this, feels uncomfortable and unhappy and terribly lonesome in the evenings but determines to conduct herself all right and not to mind but they all walk in the same corridors, use the same elevator, so she soon becomes used to it but concludes to let a nice girl in her shop room with her. They both conduct themselves properly at first but gradually her room-mate thinks the others in the block are not so bad, and some of the gentlemen roomers are "real gentlemen," and one or two begin to visit them of an evening, they are sorry they have but one room, bedroom and all combined, but they can not afford any other so will have to receive their friends there or in the hall where all those rough girls come and go. Soon the good girl of strong character concludes they had better leave that block and try somewhere else as the bad effect is beginning to be felt upon her room-mate especially, but to her sorrow the latter refuses to move so she leaves her alone and goes herself only to be eyed and suspected by the parties she applies to for having formerly roomed in that block or in any block. Her room-mate drifts down the current with the rest and is lost to her forever.

This is no exaggeration. I have known of case after case of this sort, and every reputable girl will tell you with tears in her eyes she knows from sad experience I am telling plain facts. She can tell you of girls she has known earning an honest living as innocent and determined to do right as herself, but who have drifted away from her into the whirlpools of vice in our cities, owing not to the shop or factory where they were too busy to get into mischief or learn much harm, but to the dreariness of their leisure hours. There is no class of our communities more anxious to protect their good name than our working girls, and

one of the things they most shrink from is being objects of charity, and it is most proper they should, for a girl willing to receive continuous charity soon loses her self-respect in other ways. They are in one sense a perfectly independent class, but they must not assert it so as to cause others to assert it for them and to leave them distinctly alone to take care of themselves, as is done with the factory girls in the east, but especially in the south, where I am assured the factory girls are considered the lowest class of a community, even lower than the negroes. We were made by Almighty God one large family, each branch of which depends upon and supports the other, and we are in duty bound to aid and love each other. I really think this classifying of social grades is one of the prime causes of the socialistic movements, and you would be surprised to find how many little socialists are among our working women, especially among our bright ones, who see enough of what I have said to feel sore about it, but are helpless to remedy it. I should like to insist that the laws of every state require the establishment of one or more Working Girls' Homes in every city of ten or more thousand inhabitants, and that the voice of public opinion should be made so strong that every young woman under thirty years of age obliged to board away from friends should be forced to board in one or the other of these homes, so that by right the women rooming in business blocks should be regarded with suspicion, and not the innocent ones tainted by their forced association. If benevolent parties do not, I think each city should appropriate a few thousands to build a comfortable, well lighted, heated and ventilated house, plainly but nicely furnished, then hand it over to certain good ladies to be conducted for the benefit of the working girls, and not as a money-making project. For this purpose the city should retain the right to inspect it at intervals and listen to any complaints of the inmates, to see the regulations are maintained and the girls given the full benefit of their money. These homes are on no account to be considered charitable; on the contrary, only thoroughly respectable young girls able to pay a moderate boarding rate are to be received into them.

The homes should be self-sustaining and exempt from taxation, and they could be easily so and still the girls charged as low as \$2.50 a week for both board and lodging, supplying a good library, comfortable parlors, good bath rooms containing hot and cold water, and a laundry where they could do their own washing and ironing for twenty cents a time, the home supplying the materials.

I know this to be practicable, and so to demonstrate it will speak from my own experience. Gradually my attention was called to the necessity of such places, chiefly at first by my free night school for girls in the third ward of Milwaukee, which was crowded by girls of all ages and degrees of education, they did not learn much but simply had a bright

innocent plan to enjoy themselves in the evenings: afterwards while attending the normal school of Winona I found there a girls club charging but \$2.50 per week but without bath-rooms, books etc., at that time; since then it has greatly improved and charges even less I am told for some.

So taking the little money I had in the bank \$125.00 I determined to start my idea of a home in St. Paul where I thought myself almost unknown and so would be braver about working and plodding along without opposition of well meaning friends. A couple of my pupils came with me whose parents were to pay so much each month toward the rent and bring us eggs, butter etc. I was to keep watch over them while they attended one of the city schools.

I rented a pleasant house in the heart of the city, but three blocks from the state capitol put up a sign to teach music, bought a piano on time payments. Painted on the glass over the front door with my own hand (and painted it badly too) ("Young Girls' Club House"), wrote a notice of what I desired to do viz.: start a club house for shop girls asking but \$2.50 per week for board and lodging and having parlors and reading rooms for their use.

I took this notice to the city papers and really I believe the home is more indebted to the newspapers (Under God of course) for its success than to any other one agency. It happened that in going to one newspaper office a gentleman from Milwaukee saw and knew me—though I did not see him—and praised my work about the night schools, etc., and that paper added onto my modest little notice a fine puff of me and the plan. The other papers copied this and then the home started. Young girls and all sorts of girls applied at once for board and as the paper spoke of my want of means they offered to furnish their own rooms. This I would not permit, nor would I take all the girls, only such as could furnish references, were under thirty years of age, unmarried, and with steady employment. Fortunately, also, a Jewish firm I happened to go to one of the largest furnishing houses in St. Paul kindly offered me all the credit I desired and so when some more girls applied and as was the rule paid her week in advance viz. \$2.50 I would hurry down to buy their beds and they would be up and ready for them by night. The kindness and good will of the people there I shall never forget, frequently the door bell would ring and unknown parties would hand in books, feather pillows, or other presents for the home. Good music was also donated that came at regular intervals. So it went on growing bigger and bigger. I have some times slept with four girls in beds in my rather small room and four on the floor. The house was a double one and fortunately the husband of the lady occupying the other half built a new house and the family moved out so I rented the other half the following May, and then bought both

houses throwing them into one by doors cut through. That house was soon also crowded and I built an entire third story, then later it had to be enlarged the third time with new kitchen, laundry, bed room and chapel up the rear, bringing in the city water works, building bath rooms and stationery tubs in the laundry for the girls to use to do their own washing.

Of course you will wonder how this could be done with the girls, \$2.50 per week and often not that when a girl did not have it and I knew she was all right. I collected much at first going by myself and refusing any money but accepting coal, etc., later when I had the home incorporated as the "St. Paul Home for Young Girls," I would take a companion with me and collect money from the business houses. In one summer I collected between three and four thousand dollars in money alone. Now with the many donations of flour, fuel, etc., made you readily see I was able to take much of the money the young girls paid and that I collected and make payments on the property and paid in full for all the improvements which cost about six thousand dollars. My young girls were never understood to be objects of charity, on the contrary they paid their part but the donations enabled us to pay more in cash for the permanent improvements. The home continued to fill up and I have had seventy-five young girls in the home at one time with only sixty-two beds, and these girls were all under thirty and unmarried, this was the largest gathering of young girls in any home in the country that we could find. I had changed the name of the home from "Young Girl's Club home" to "Young girl's Home" at Archbishop Ireland's suggestion, he objecting to the name Club as too strong minded.

Many of my girls did not like this. In improving the home I had many piazzas built in front and rear and also a large portion of the back yard latticed off for a laundry yard and sodded nicely so the girls could use it for a croquet ground which they did, but their young men friends were only permitted on the front lawn and in the parlors, and when we had the little parties into the reading and dining rooms.

This back yard was for the girls who had no friends, or did not feel like dressing nicely enough to appear on the front lawn. The two parlors were for the use of the young ladies and their friends; gentlemen were permitted to call any evening until ten o'clock and on Sunday afternoons, and to the parties which we gave four or five times a year the young ladies invited their gentlemen friends and square dancing, games (no gambling games of course) were indulged in until twelve o'clock, no later.

We also had an intellectual club which we called the "Enterprise Musical and Literary Club," composed of the brighter, better educated young ladies of the Home, and such young gentlemen as were voted in after the investigating committee had ascertained about them, and you

would have been delighted with the original poems and essays sometimes read, and the duetts and quartettes sung.

The club met in the Home parlors once every two weeks, and lasted until 10:30 P. M. during the winter. Several times we had lectures given at the Home by good speakers, both ladies and gentlemen. We had many weddings on which occasions the bride had her choice of either a wedding breakfast, consisting of the bridal party alone and myself, who took the place of the bride's mother, or an evening reception when all the girls came and outside friends also. At these last, the refreshments were not so elaborate as for the breakfast, but in both cases the wedding cake was always a feature. These were given at the expense of the Home.

Apropos of refreshments, I must say that the Home was strictly temperance, no liquor being permitted on any occasion, even the weddings, unless ordered by a physician for some sick girl, and at the parties we only offered cake and coffee or sometimes cake and lemonade. The young ladies did not care to have their friends indebted to the Home for more than the simplest refreshments, as we would not sell them, and this was enough to break the evening and make all feel comfortable. The young gentlemen, as well as the young ladies, have often thanked me for these parties, as in this manner they spent a pleasant evening with nice young girls, and were home at good hours and were fit for work the next day.

In case of my young ladies, their young friends were permitted to take them to any first-class entertainment or private party, but in the latter case they must have them home to me at 1 o'clock, not later. I found permitting these lawful pleasures did much good, for my girls were never permitted to attend public balls and some of those who had done so before coming to me, have told me they liked our quiet little parties closing at 12 o'clock much better, and my other girls learned to think public balls not needed and very low. As far as I can ascertain, and as the ladies from the labor bureau in Washington, who traveled through the country by order of the bureau to ascertain about working girls' homes, assured me, mine was the most successful in keeping the girls year in and year out, until they married or returned to their homes, and of which the girls were proud to say they were inmates.

They told me that in many instances in visiting the factories, etc., the girls would act as though they were ashamed to say they boarded in a home, or would simply give their number without telling the nature of the house until questioned. This, of course, should be avoided, and all the homes made so it is a mark of respectability for a girl to say she boards in one of them. I think I have forgotten to mention that in our reading room we had between 500 and 600 books, took the principal daily papers, several weeklies, including a German and Swedish paper,

and that these books were free for their use to carry to their rooms, but not out of the Home, and though the book cases were not locked, and, of course, I lost many books, still I believe in putting people upon their honor, and I think I lost fewer than other institutions where the books are safe guarded—I mean where they are read freely at all, and not merely used as an ornament. I hope I have not tired you all.

I will close now with a few instances of my own personal knowledge demonstrating the necessity of these homes and the strong public opinion making it necessary for young, unprotected girls to board in them. I think further it is absolutely necessary to have these homes sectarian, not non-sectarian. In the first place, I do not think there is any such thing as non-sectarianism and I do not think there should be. Healthy competition is good in religious matters as well as in everything else, least of all should these homes be non-sectarian. My home was a Catholic home, yet often I have had more than half of my girls Protestants, often the daughters and nieces of Protestant ministers, bringing letters from their reverend relatives. I have had Protestant weddings, and one occasion gave the bride away, a Scotch Presbyterian, who married a Scotch Presbyterian and the Rev. Dr. Christie, the minister, sat down to the wedding breakfast with us. I encouraged the young ladies to go to some church on Sundays, they were free to choose, and I had night prayers in our chapel every evening at nine when all were required to attend, unless sick, in the parlor with company, or out, but Protestants were not required to join in the prayers. I also said grace before and after meals. But it was not permitted to discuss religion or to laugh at another's religious belief. I say the homes must not be non-sectarian for the reason that when young girls have cut loose from their parents for various reasons, sometimes because they have a drunken parent, or some such cause making their homes no desirable place for them, and if they are tacitly taught to cut loose from God also, by having him ignored in the new home they come to we can not hope to do much with them for any length of time. Remember I am not talking of older, settled women, but of young girls whose characters are just forming. Then think also of the consolation to the earnest, pious girls to find when obliged to start out for themselves, a home of their own faith to go to. We must not have much religion in these homes, but it must not be ignored.

But to the instances I promised:

Soon after the Home started, one evening a young man called with a young girl. He had a good position, but she had none, having just come to town; but was promised one in a shirt factory. They were engaged and both lived in Illinois. She naively said that as long as she had to leave her home to work in a city, she preferred to work in the same city he did, so had followed him up here and had gone to his boarding house and he knowing the proprieties better than she, had brought her to me

She was a perfectly innocent, simple girl, and luckily for her, the young man is a fine manly fellow. She lived at the Home a year and he visited her regularly. At the end of that time they were ready to be married and were married from the Home, I mean at church, but returned to the Home for their wedding reception, which was one of the largest we ever had. Afterward he took her to the cosy little house he had bought for her. Now he is doing finely, in business for himself, and some of their immediate relatives have come up there to live also. She laughs now over her "greenness." I could instance many more such happy endings to risks run, but possibly my argument would be stronger by telling you the sadder side. Two sisters came to me who had left their eastern home finally because their father had married again, and the step-mother was not good to them. One sister got a position in a nice family, but the younger was a teacher and failing to get a position, started to become a compositor. In due time she learned her trade thoroughly and secured a good position, but was offered later a much higher salary on a new paper starting in Duluth, and went to take it. For two years or more she had been safely with me and very happy, but in going to Duluth there was no home there, and she took a room in a business block, the best she could do, which some more girls occupied. In a short time she found out that the block had a bad name, and wrote to me telling me that she did not like it up there and wanted to come home; there was "no place like home," she wrote. The letter was most desolate, but she did not tell me the trouble about her boarding place, but asked me to ascertain for her if she could get her old position in St. Paul, or some other. I found out that she could pretty soon, and wrote to welcome her back. At that time I was also founding my home in Minneapolis, like the St. Paul one, and one night soon after this, was startled by receiving a telegram from the sheriff of Duluth, saying "Lizzie" (I have changed the name) Gray will be taken to the St. Peter insane asylum tomorrow and would pass through St. Paul at 7:30, and they wanted me to meet her and tell her sister. I hurried over in the morning, but it seems she was to pass through the evening before, and I did not receive the message in time. It then developed that she had been talked about in the papers of all three cities for several days, and I was shown an article which spoke of the "singularity of this lovely young girl going insane over some attempt to ruin her good name." It seems that just before writing me, some parties finding she was intending to return to St. Paul, and who had been apparently plotting her ruin, entered her room when she fought like a tiger they say, and ran out into the street and fortunately for her, up to one of the good W. C. T. ladies and begged her to protect her. But she was raving crazy. The man in the matter, though they know his name, skipped out of the city and they could not find him, though I believe he gave the explanation that the girl just went crazy

from loneliness. In her violent ravings she continually called for me and sent everybody to me to find out if she was not a perfectly respectable girl, and they must take her home to me or they would go to hell, etc., and when they reached St. Paul her sister met her, but unfortunately many reporters and other men also, who heard of the case. She started quietly to take a carriage for the Home, as the doctors thought if she reached there she might be all right, but these men looked at her so she ordered her sister to send them away, and when they still looked even from a distance, she became violent, "said her sister was as bad as the rest and to send for Miss Schley, she would send them away."

She grew so violent they could not take her to the Home, but hurried her off to St. Peter, and the lady and the sheriff came to tell me about it and gave me her little money, \$1.00, the rest, \$50.00 or \$60.00, had disappeared in the excitement. She was at St. Peter's three months, and then sent back to me perfectly cured. The girls were at first a little shy of her, but soon got over it and she was at home again, but I fancied not quite the same girl as before. I was very fond of this girl, and on this occasion made a sort of a vow never to give up working for this object; that is why I was so happy when the committee asked me to speak on philanthropy, and I replied I would rather take one branch of it, "Working Girls' Homes," and they were satisfied.

Another time a pretty little Norwegian clerk but 16 years of age employed in a large dry goods store on 7th street, earning but \$5.00 a week, would have to come home every evening at nine o'clock and finally some of the good older girls told me that a young doctor, a dentist, on the same street brought her home every evening and that he was not a good man they heard. I warned her when I had the opportunity and she professed to be grateful, but before long grew restless and wanted to board somewhere else, giving as an excuse that it was too far. I protested she should not go, for I knew the man was inducing her to and sent for her mother and she also persuaded her to stay. She stayed a little longer and then persisted again she must go, so seeing it was no use, I said she could if she would room with another one of my girls, a stenographer who also had to board further down town because of the distance, and she was good and I knew I could trust her. She promised but only stayed with that young lady a week or two and then went to room with a girl I had expelled from the Home. The wretched man had accomplished his purpose, and in no time the girl had lost her good name and was very ill at a hospital. In collecting for the Home I encountered this man in his office and he had the audacity to make himself known by asking if I knew what had become of this girl, and then pretended to be hurt and mortified because I would not listen to his excuse, would not permit him to contribute towards the Home and turned my back upon him and walked out.

Later on, a good man consented to marry her and she is happy and doing well I am told.

Another time a good Norwegian girl brought a perfect beauty of an Irish girl to me to board and explained privately that she had been rooming with her for some time and was a nice girl but had fallen into bad company, and as she sewed all day and they were in different shops, she thought I had better have her and had asked her to come to me saying the Home was not strict and she could see her friends, etc. I asked her why she did not come herself, and she replied she was 29 years old (she looked older) and I did not take them over thirty and as she had always roomed she would continue to do so. Naturally I thought this beautiful girl's objectionable friends were men, but I was much mistaken, they were the worst a girl could have. A lady called to see her once or twice but she was out. One day this lady called when I happened to be in the parlor. She had an elegant showy carriage with a span of handsome horses at the door and was herself a thing of beauty as far as fine clothes, powder and paint could make her and really was a handsome woman. Somehow I felt what kind of a woman she was at once, and explained Miss Jones was sewing and what was her message, did she want her to sew for her? No, she only called to see her, they were friends. I asked if she knew her family, in the country, no, she did not, only knew her here. I was growing more and more angry all the time, of course I had not asked the woman to sit down and as there happened to be several of my girls in the back parlor and the folding doors were open, I felt it necessary to show them that fine clothes and a carriage, etc., did not pay always. I grew very sarcastic and said I thought that a lady in her carriage had something better to do than run after a poor sewing girl so much younger. I felt myself fairly tremble with anger, (I can be very angry) and my girls who were accustomed to see me polite to the ladies that called were thunderstruck. I ordered the woman out of the house at once, told her never to put her foot near it again. I pointed to the door, I would not condescend to open it for her and told her to go. She said she would tell her husband. I said it was lucky for her if she had one. In short I was just as insulting as I could be. She went but of course did not give up her aim, but this conduct was new to me and I almost fell in the trap. A gentlemanly looking man began coming to see Miss Jones, he claimed she had bought a chair for her father from his firm which she was to pay for by small installments and would I tell him where she worked? Now I always knew where my girls worked, but forgot where she was and told him if he would call the next day I would find out. I forgot again and really felt sorry when he came and I would not tell him, so suggested that if he would call at 6:30 in the evening she would be at home. He threw me completely off my guard by replying that that would be after business

hours and intimating that as he was collecting for the firm he did not care to do it after hours. Then I was sorry and said I would certainly have the address the next day and fully intended to, but the next day I had forgotten again. As this was singular, I made up my mind that this man should not have it, and that Almighty God made me forget. It turned out I was right. This gentlemanly looking man was that woman's accomplice and they were noted characters. But they were not to be thwarted and the woman sent notes for Miss Jones to meet her at a certain place after hours. I told Miss Jones that she must drop this woman if she wanted to stay at the Home and she promised to do so, but in a short time wanted to room with the same girl I had expelled that I mentioned before and I could not keep her. In short I feared I could not save the girl, she was so wilful, but determined to make a last attempt. I wrote her father that she would not stay with me or go to any other home and had fallen into bad company and he had better send for her. He wrote to thank me and said he would do so. Then the girls came home and told me Miss Jones had told them that her mother was sick so she had to go home, they the next day they said Miss J. said she did not believe her mother was sick and would not go home, the third day they were much excited and said the policeman came for her and she had to go home. I hope they have kept her there and she is safe. I kept my face straight and the girls do not know I had anything to do with it.

One of the greatest compliments I ever had paid the home was, I was informed that the women keeping the disreputable resorts had determined to combine in breaking up the home. I do not know of course how true it is, but I do know that one of their agents (the girl I spoke of as having expelled) in the guise of a stenographer, plainly dressed, got into the home and looking so demure and reading so much deceived me for some time. She would try to coax the girls away and was a bad girl. After I expelled her she went to St. Mary's Home to try to get hold of the girls there, but I wrote to warn the Superioress; then she went to a large boarding house and I warned that lady, then she went to the Protestant Club, I also warned that lady, and finally becoming exasperated sent her word by the matron of the Club that I knew all about her now and if she undertook to carry on her business further I would have her arrested. She then left for Stillwater. Another time one of the leading Catholic merchants of St. Paul sent me a woman, just such another character, for a matron; she had brought a letter to him from the Consul at Liverpool, and I needed one. I took her on trial but my girls informed me soon that she was trying to coax them away and I never liked her and as she would not give a straight account of herself and claimed to have just come from England where she was persecuted by her relatives for becoming a Catholic. I grew suspicious and even

told the policemen on our beat I wanted him to watch her. She suddenly disappeared and the gentleman that sent her to me appoligized profusely because the Consul from Liverpool had telegraphed to arrest her for stealing from English parties.

You see the matron of such a home has to be a shrewd woman of the world and must have several good assistants, or really the homes would do little if any good. The instances I have given of the girls were none of them cases of heredity for I knew of their families and they were honest, plain people, and none of the sisters or brothers were bad that I have ever heard of. I think environment has more to do with crime than heredity. These girls were simply young, felt their independence too much, and were tempted beyond their strength. I am glad to tell you that since starting my St. Paul Home I have sent the rules to fifteen or more different places where they desired to establish ones like it, and I hope the ball has started and will continue to roll. Though mine was the first home conducted upon this plan that we can hear of in this country or even in Europe, having been started just a little before the famous Hull Home in England, there have been Catholic orders viz.: The Sisters of the Immaculate Hearts and Sisters of Mercy who have for more than a hundred years conducted homes, but they were not intended as permanent homes for young shop girls but are really Catholic homes for the friendless and do an immense amount of good. There are however, two young orders in the U. S. undertaking to start this work but they are in an embryotic state and we can not tell much about them yet except that they have a powerful backing, and that means a good deal. There have been also for many years in existence many Protestant homes, chiefly the W. C. T. U., that have done much good; they are far ahead of the Catholic homes in many things, chiefly in being more numerous, but their rules are generally so strict, permitting no cards or dancing that the young, giddy girls, as a general thing, will not board in them and they charge too much, but they are filled with older, refined ladies, widows as well as single, and I hear they are sometimes called by the younger girls "Old Maids' Hall," a name calculated to keep away young girls more effectively than anything else.

Miss Lizzie Plankinton of Milwaukee, a lady of means and generosity, after looking around for some good work to aid or establish, concluded she could not do better than establish such a home, and has for the purpose donated \$100,000 or more, if necessary to buy the ground, build and furnish such a one. It is to be hoped many more noble-hearted ladies and gentlemen will follow her example.

I thank you all for listening so patiently, and if but one leaves tonight determined to aid in establishing "Young Girls' Homes," we will all feel amply repaid for our trouble.

Mrs. W. F. Allen: I feel that I only express the sentiments of the audience, in extending to Miss Schley their thanks for her very effective presentation of facts that the public need to know and for the interesting account of her own success in establishing a home for working girls. As most of us stand outside of this class, it is hard to appreciate their condition. But in another sense we stand right with them, and their interests are of vital importance to us. Of the need of cheerful, safe homes for the working girls there is no occasion to speak after Miss Schley's able presentation of the subject. I will therefore merely tell of some of the work that has been accomplished in this line.

The earliest attempt of which I am aware, to supply suitable homes for the working classes, was started by the Lowell factory corporations in 1825. These were boarding houses with an approved matron in charge, under the strict rule and supervision of the mill authorities. The necessary shelter, food and fire were provided for by a fixed sum paid by the mill authorities for each girl, as board. The luxuries of these boarding houses, such as periodicals, newspapers and a joint stock piano, were supplied by the girls themselves. I have lately heard of similar experiments in London, at the present time, under the strict superintendence of the better class of employers of large bodies of employees.

The working girls' home, in which there is much interest at the present day, however, is governed by the working girl herself, and not by an employer, and experiments in this line are quite numerous all over the country.

The earliest home of this character of which I know was established in Boston by Jenny Collins, who had herself worked as domestic servant, shop girl and factory girl, and had the fullest sympathy of the class to which she belonged. Her home, Boffins Bower, was a refuge for the worthy poor, a bureau of intelligence for the unemployed, a house of council for those in need of advice, and a detective bureau for those not worthy of help. Hon. F. B. Sanborn says of her: "She had more curious and exact knowledge about one class of the Boston poor than any other person I ever knew." But her home, inspired by her personality, died with her in 1887, though the memory of it is still preserved among many of the older class of working girls in Boston, and her birthday is celebrated each year by one of the working girls' clubs—the one on Carver street, I believe. In Chicago last May, the Jane Club of Hull Home, composed of eight trades union girls, established a home for themselves on a flat. Their prosperity has been such that now there are thirty four girls on four flats. There is no managing board or outside supervision. The first outlay in providing furniture, etc., was made by Miss Jane Adams of Hull Home, for whom the club is named. She loaned them the furniture, to be returned to her if the club should disband. The girls selected from their own numbers one who understood cookery and housekeeping, and put that matter in her charge, paying her the sum she was earning in her

own employment. They elect also other necessary officers to manage the home. They pay in to their treasurer \$3 per week, and from this all the expenses are paid. The great drawback of having to buy their fuel in small quantities and thus pay higher for it, is removed by Miss Adams, who has made a contract for them whereby they are enabled to get any quantity at wholesale prices. When I was at their home last October, they had already saved \$11 toward their winter coal. The one fact that makes it harder for these girls to balance expenses and receipts is that the owner of the home in which they live demands 12 per cent. on her money, and values the building at \$16,000. From May 1st next year, however, they have been able to secure a new lease at only 8 per cent. on that sum. I have been all over the Jane house and found a pleasing aspect of cheer and comfort. The young lady, one of the club, who chanced to be at home, received us as a hostess, with the true feeling that this was a real home, and not the apology for one called a boarding house. I feel that the spirit in which these girls have started deserves success.

There are a constantly increasing number of summer homes for working girls, under the superintendence of many clubs for the bettering of the working classes, and also of wealthy individuals, especially at the East, which give working girls a chance during the summer to breathe country air at a moderate cost, from \$3 to \$3 50 per week. These clubs also generally secure for the working girls reduced rates on the railroads, and in other ways facilitate their chance for sunshine and fresh air. These homes are steadily multiplying and already gaining some ground in the west, as is shown by Miss Adams' summer school and home for working girls at Rockford, Ill., and by other similar experiments. The conviction is growing throughout the country that the condition of the working classes can be greatly ameliorated by homes for working girls.

REPORT OF COMMITTEE ON WOMAN'S PART IN
PHILANTHROPY.

MARY L. MALKOFF, SECRETARY OF COMMITTEE.

The committee on "Woman's Part in Philanthropy" find that their work has and should run, very largely, in three channels: Formative work among boys; protection and guidance for girls and women who are self-supporting; and proper and discriminating care of dependent children.

We say "formative" work among boys believing that it is easier to *form* than to *reform*. One of the most potent factors in this "formative" work will be found to be *Boy's Clubs*.

These clubs aim to give boys gathered in from the streets a "home evening with employment, conversation with sympathetic older people and games. Anybody can start a club. A warm-hearted woman who invites one "street Arab" to her house for a pleasant evening has the nucleus of one. There is such a club in Milwaukee. It was started by one woman five years ago. The first year it had a membership list of 25 with an average attendance of 10 and the sum spent in entertaining the boys was \$12.

The record for the fifth year was as follows: A membership of 225 with an average attendance of 80. There were classes in Sloyd, painting and clay. There was a superintendent who had five helpers and the amount spent was \$325. This amount covered salaries to teachers and materials to be used in the classes; the rooms, heat, light and service of janitor being given.

Out of this work has grown the knowledge of the necessity of urging the state to do three things, viz.: Enforce the truancy laws; establish a preparatory department in the public schools for children who are not amenable to the routine discipline of the regular department work; and to further the system of manual training schools.

One branch of the work in the second channel, i. e., the "protection and guidance of women and girls who are self-supporting" has already been amply and ably treated by Miss Schley in her paper; but there is another branch of almost equal importance and that is the establishment of Female Employment Bureaus. It will be urged that these already exist on every hand. This is undoubtedly true; but they are established for the purpose of making money and as long as the applicant for a servant and the applicant for a position pay the fees "no questions are asked." Indeed, if reports brought to us be true, girls are urged to take positions in houses of ill repute and in places where the business is, to say the least, questionable.

Until the state makes and enforces a law revoking the license of any employment bureau that sends a woman to a situation that is not respectable, women should be sufficiently interested in their fellow-women to establish in every city of any size a bureau that will have for its aim the protection of women who are forced to earn their bread among strangers.

You may say that these girls and women should be able to take care of themselves and that even if they are sent to situations that prove unhealthy morally they should be sensible enough to leave them; but since the day when Eve listened to the serpent when he said, "Ye shall not surely die," there have been those who have been led astray; and we who pray to be held from temptation should not stand idly by while others are led into paths they should not follow.

The employment bureau is not an easy thing to start or to keep going for it requires the earnest co operation of both classes interested. When the best situations for house servants are to be obtained only through this particular bureau the best servants will apply there; and when employers conscientiously return reports of servants sent to them, the bureau will be able to fill orders satisfactorily. Do you not see in whose hands this matter rests? Certainly to a large degree in the hands of those women who employ their fellow-women.

The third channel of work, that is, "proper and discriminating care of dependent children," has been reserved for the last topic, not because it is regarded as the least important; but rather that, perchance, it may make a deeper impression upon you.

In this work we make four divisions: 1st, day nurseries; 2d, proper institutions for feeble-minded children; 3d, fresh air homes, and 4th, free hospitals for children. The first is, fortunately, a work that can be carried on by quite young women. There is a "day nursery" now in existence in Milwaukee which is entirely managed and supported by one young girl. She provides for all expenditures from her allowance. She has a woman who does the actual work, but she gives the nursery her constant, daily supervision. The average number of babies cared for is seven.

Children should always appeal to our deepest, most earnest sympathies; but when they are born to a heritage of woe, when they come into the world with clouded intellects, ought they not to have a stronger claim upon us? Yet, in this state of Wisconsin there is no place provided for these afflicted ones. They are sent to different places, Industrial Schools for instance, where they can not have the attention they require and where they interfere with the work to be done for those who are properly in these places. Surely we should urge the state to remedy this condition of affairs.

The question of providing "Fresh-air Homes" admits of an easier solution. The following is the history of one such home:

Early in the summer of 1885, a Fresh-air Home for poor children was

started by Mrs. Byron Kilbourne of Milwaukee. It was at first intended as a private charity to be supported by herself and personal friends, and the first building erected for the purpose was merely a two-room cottage accommodating but six or eight children at a time. This was built at her country place, on North Lake, near her own house, and was under her constant personal supervision from June until the middle of September — the length of time it is kept open.

Assisted by a friend in visiting and selecting needy children who were designated by the agent of the Associated Charities and in taking them to the country every two weeks, she soon found that the demand for fresh air far exceeded the limits of her small building. Funds also began to come in from friends desirous of aiding in the good work, so that in the fall of the first year a good sized dormitory was added and fifteen children were taken out every fortnight during the following year. Through the courtesy of the St. Paul R. R., free transportation was furnished for all inmates and has been continued ever since.

Within the next two years, two more dormitories were added, making the capacity of the home thirty children at a time. These children are all from the poorest classes, are always selected by the agent of the Associated Charities, and are those who are especially in need of fresh air and wholesome food. Frequently they are convalescents, too often children who should be in a hospital, but who are sent here because there is no suitable place for them — no children's hospital.

Each is given two weeks in the country, with plenty of good, plain food, clean cots and fresh clothing. They are watched over by a trained kindergartner hired for the purpose of staying with and amusing them.

Besides the kindergartner a cook and a laundress are employed at the home, thus giving employment to three needy women.

And this is all done at an expense of a little less than \$3.50 for each child. It has now become a public charity in reality as the citizens of Milwaukee subscribe so liberally to its support that funds are never lacking.

Since the death of Mrs. Kilbourne the work has been carried on by her daughters as a memorial to their mother. They are assisted by ten of the King's daughters who devote the funds they raise to this object.

But has not the crying need of the home forced itself upon your attention. That of hospitals for children?

Did you not note the fact of the sick children sent to the Kilburne home? Do you know that in one of the state institutions — an institution where children are to be trained — there are to-day twelve sick children, who have neither proper accommodations nor proper care, and yet all the time and attention that is bestowed upon them is so much time and care taken from the well children who have a right to it? Do you ever think of the little ones in the homes of poverty whose lives are lost for want of a little

proper care, or of those who grow up with disease clinging to them to be transmitted to other generations?

Despite the great amount of charity which the physicians dispense by making free visits, and despite the work of the county physicians, upon whose time so many demands are made that their visits to each special case can only be occasional, those best acquainted with the facts are aware that there is no form of relief more urgently needed than a free hospital where helpless little ones can have their sufferings relieved.

This subject, although by reason of its great necessity, agitated at different times has never been brought to a result in this state, owing to a lack of organization, and in order to stimulate interest in the project and arrive at a definite plan for the formation of an organization, we would present the example of a neighboring city.

In November, 1886 a few ladies met to discuss the organization of a "Free Hospital for Children." Officers and committees were temporarily appointed, and several beds were given. The following month another meeting was held at which by-laws and articles of incorporation were adopted. The trustees of one of the large hospitals offered the association the use of a large ward with board, washing, nursing and medical attendance for the sum of \$3.00 a week for each patient. The hospital receives and cares for sick children under the age thirteen. It is non-sectarian, and to insure the continuance of this character, of the constitution provides that not more than four trustees shall belong to the same religious denomination. During the first year eighty children were received; during the second year 136. There are five beds in the contagious ward.

It costs \$156.00 a year to support one bed. Many beds are supported by private individuals, and take the name of the donor.

The following will be a perfectly feasible plan in this state: In each city let a few earnest women form themselves into an association, solicit funds, rent a cottage, hire a trained nurse and a servant and provide two free beds. The work would grow even as has the fresh-air home of which you have heard. Enough stress can not be laid upon the absolute necessity of immediate action. We have provided in a measure for the moral and physical welfare of the helpless and unfortunate, but who is so thoroughly helpless as a sick child deprived of the means to allay its sufferings? A little extra effort on the part of those charitable women who do so much to lighten the burden of others, can bring this to pass, and they can extend their work to no worthier object than the establishment of a free hospital for children.

To conclude, we ask the state to do five things:

- 1st. Enforce the truancy laws.
- 2d. Establish a preparatory department for children not amenable to the discipline of the regular departments.
- 3d. To further the systems of Manual Training Schools.

- 4th. To establish Homes for working girls.
 - 5th. To provide a suitable place for feeble minded children.
- And we urge philanthropic women to do five things:
- 1st. To form boy's clubs.
 - 2d. To establish female employment bureaus.
 - 3d. To establish day nurseries.
 - 4th. To establish fresh-air homes.
 - 5th. To provide free hospitals for children.

BOY'S CLUBS.

ANNABEL C. WHITCOMB, Milwaukee.

In New York, Massachusetts and Connecticut, where boys' clubs have been organized for ten or more years, the work has assumed business-like proportions. A superintendent is employed, who opens the club every evening, forms smaller clubs from older members for literary or social work, visits homes, procures employment, etc. In these eastern clubs the evenings are generally spent in playing games and in reading. Some are just now beginning to open rooms for manual training, but as the expense of hall, janitor, heat, etc., is generally added to the salary of the superintendent, they have not often had the money to introduce the employments. I visited one club in New York City where I found 300 boys in a large basement with the superintendent, but no other adults. In such cases very little personal work can be done. I met a professor a few days later who wished to introduce wood Sloyd into this club. As we had the work well established in Milwaukee, I advised him to use it, but he said the fact that we could use \$150 to introduce this branch was an evidence of "western generosity," he must experiment with \$25.

The children most interested in Sloyd and all manual training are generally those deficient on the literary side, but proportionately strong on other sides. They are often wayward, and if left may become criminal. All children should receive the gift of a proper development from their parents or from society. In some of these little lives we find a terrible lack even of food and clothes; what must we expect to find if we look into the moral and spiritual condition of the little unfortunates. It would be well if this last sort of starvation was only found in homes of the poor. But wealth does not insure a child moral or spiritual rights, neither does poverty always exclude it from them.

We feel like calling our club, Boys' Rights Club, for it is to meet some of the needs of childhood, to supply some things absolutely necessary to the right and sound development of boys, that our club was started.

There are no bad boys (there are bad men); but we often find boys who are idle and unhappy and the result is badness. Children have a right to amusement and to helpful and encouraging employments. This is what we try to supply just for a few hours each week, hoping and believing that the insight into good ways may be made so attractive as to give their lives an upward tendency.

This being our aim, the means employed are, first, personal acquaint-

ance; second, employments; third, books; fourth, games. I put these in the order of their importance.

Knowing a boy's face and name, visiting his home, having chance talks with him at the club or elsewhere can be made an immense power for good.

The employments hold the attention and develop the higher powers of a child much more than books or games. We find the children always prefer the former to the latter, only taking when we have not games, etc., enough teachers, or room at the work tables. Our employments in the Milwaukee boys' club, which meets two evenings and one afternoon each week in Plymouth church, are as follows: Stencil drawing, picture cutting, clay modeling, water color painting, printing and type setting, tailoring, basket making, telegraphy, type-writing and wood Sloyd

In the water color work we use Prang's non-poisonous colors and the outline pictures issued by the same firm. This work charms some of our most restless boys, who, when possessed of a paint box, brush and outline picture, are transformed from jumping-jacks into cherubs.

The wood Sloyd or carpenter work we consider the best. We have used it as a vacation employment and for three regular classes during the entire time for about three years. It insures activity, healthful to both mind and body. It develops the eye and trains the hand. The work requires the boy to reproduce a series of models, beginning with one very simple and requiring only a knife, progressing to more and more complicated forms requiring most of the common tools. The models have been much changed since the first introduction of the system of Sweedish Sloyd and now contains plant sticks and labels, easels, tables, stools, boxes, bird-houses, bread-trays, tea-pot-stand, etc.

Our books are mostly given to us, but as our funds allow we buy the latest and the best in natural history, stories of men and of time of which there is now such a fine selection. For games we use checkers, dominoes, dissected maps, sliced birds and animals, building blocks, jackstraws, both of wood and magnetic, authors, drum beat, game of geography, etc.

The funds have generally been voluntary gifts, the church furnishing rooms, heat, light, etc. We never incur a debt nor introduce a game or employment until the funds necessary are in the treasury. We have great faith in the work but no faith in unpaid bills. The past year we have entertained an average of one hundred boys a week for fifty-two weeks at a cost of three hundred and twenty-five dollars, making an average cost per capita of about six cents, and this includes skilled teachers in the Sloyd and day classes.

When we remember the tired mothers who are thankful for this place where their boys can have such opportunities, when we consider the numberless ways in which the lives of these boys may be changed by contact with new and beautiful things, when we realize that this work extends into

every home represented, we are sure good is being done and the time, strength and money are well invested.

These children, many of them unwished for before their birth and uncared for after, are here and will stay. Their dirty faces and ragged clothes are only the externals which tell of the starved condition of mind and heart. What is our relation to the work?

It is our duty to enlarge these *formative* or *preparatory* methods. The state is using immense sums in *re-formative* measures. But *most* children born under bad influences or with a tendency to vice or crime are left to chance development until they become dangerous to society. We are beginning to see we should educate the first powers of a child. We are learning that a child can not be left in the streets until six or seven years old without developing the lower side of its nature. "An ounce of prevention"—is needed. Four dollars spent in giving a child the right *formative* training may save immense sums in trials or imprisonments. Individuals and churches can use formative measures where the state can not at present. Crime among our youth is increasing. Emperor William, alarmed at the condition in his country, has within a few days sent circulars to teachers, judges, etc., asking the following questions: 1st. Are youthful criminals more deserving the attention of physicians than of the criminal law?

How can family life be made to abridge these evils?

Have women and child labor in factories a bad influence?

Do the schools lay too much stress on cultivation of the mind while neglecting the heart and soul?

Youthful criminals are more or less fond of sensational literature dealing with murders or vicious love affairs. What means can you suggest for the suppression of such literature?" etc.

In England as far back as 1866 industrial schools were established for unmanageable children and these schools were placed under the school board. In our own country, that is in some of the older states, Massachusetts and Connecticut, truancy schools have been established but all of these are more or less on the *re-formatory* plan, are in connection with some other state work and attendance is considered more or less a punishment and a disgrace.

Last year there were arrested in Milwaukee over two hundred and fifty boys between the ages of five and sixteen. They are the truant, the disobedient and those who have no love for the ordinary school work. If these boys had been put into the right sort of *preparatory* school, where natural history or manual training predominated over the ordinary literary work in our common schools—just a few years ago—they might have been saved the disgrace of arrest or the state have saved much money.

I know of only one such school in our country—but hope there are more—which takes for its motto the idea of "Learning by doing," and

carries this idea through *all the* grades. This school is "neither for sick nor for poor but for those who need it." The boys' club work as we have developed it in Milwaukee seems to be in the line of needs of the children but this sort of work should be open every day.

The public schools are already too full and must meet the requirements of the many.

Shall we *form* or wait for the state to *re-form*.

Let us work to save the children!

The conference adjourned until 9 A. M. Friday.

FRIDAY.

MORNING SESSION.

The conference met at 9 o'clock at the office of the State Board of Control, President Snyder, presiding. The session was devoted to a conference of the State Board of Control and the Superintendent of State and County Institutions, considering questions of management of the various institutions. There were present the members of the State Board of Control—Messrs. Clarence Synder, J. L. Cleary, Charles D. Parker, J. E. Jones, W. H. Graebner and J. W. Oliver. Superintendents and trustees—G. R. Downer, Appleton; E. O. Holden, Baraboo; S. Rudolf, Juneau; E. J. Perkins, Dodgeville; Louis Manderscheid, Fond du Lac; Alan Bogue, Wycena; J. Q. Adams, Arlington; M. J. Regan, Waukesha; F. L. Sanborn, Sparta; Lynn S. Pease, Janesville.

Conference adjourned sine die.

HV W824a 1894

60631260R



NLM 05019314 6

NATIONAL LIBRARY OF MEDICINE

